THE

BRITISH CRITIC,

For JANUARY, 1808.

" Numquid æger laudat medicum ſecantem? Tacete, favete, et præbete vos curationi." SENECA.

Does the ſick man feel pleaſure in the medical hand that performs an operation?—Be ſilent, be patient, and ſubmit to the means of cure.

ART. I. *Caledonia: or, an Account, Hiſtorical and Topographic, of North Britain; from the moſt ancient to the preſent Times: with a Dictionary of Places, Chorographical and Philological. By George Chalmers, F.R.S. and S.A.* Vol. I. 4to. 3l. 3s. Cadell and Davies. 1807.

IN a work ſo extenſive as the preſent, and where the reputation of the author is ſufficiently eſtabliſhed to be looked up to with reſpect and curioſity, it ſhould ſeem that we cannot more effectually demonſtrate our duty to him and to our readers than by giving a fair analyſis of the publication, ſpecimens of its execution, and a general opinion of its merits.

Mr. Chalmers has had a difficult and laborious office to perform; he has had to diſtinguiſh fable from falſehood, to inveſtigate and aſcertain facts in a multitude of diſcordant and contending writers, which in the examples of Fordun, Wyntoun, Boece, and Buchanan, tended to bewilder the moſt ſagacious, and intimidate the moſt perſevering. This author, however, is not of a character or diſpoſition to be eaſily diverted from his purpoſe. He collected his documents,

cuments, formed his plan, and has thus far advanced towards its accompliſhment.

The firſt volume commences with a preface, in which the candid reader is informed of what he has to expect, the diſcoveries which have been made, the doubts which have been cleared, the difficulties which have been removed. It is expreſſed in a clear and manly ſtyle, with no arrogance, but with a proper confidence in the author's juſt claims to reſpect and attention. We then come to the Table of

"CONTENTS.

"Book I. The Roman period—80 A. D. 446.—Chap. I. Of the Aborigines of North Britain. Chap. II. Of the North Britiſh Tribes; their topographical Poſitions; and ſingular Antiquities. Chap. III. Of Agricola's Campaigns. Chap. IV. Of the Tranſactions of Lollius Urbicus. Chap. V. Of the Campaign of Severus. Chap. VI. Of the Treaty, which Caracalla made with the Caledonians; of the Picts; of the Scots; of the Abdication of the Roman Government.

"Book II. The Pictiſh Period—446 A. D. 843.—Chap. I. Of the Picts; their Lineage; their Civil Hiſtory; their Language, with a Review of the Pictiſh Queſtion. Chap. II. Of the Romanized Britons of the Cumbrian Kingdom, in North Britain. Chap. III. Of the Saxons, in Lothian. Chap. IV. Of the Orkney, and Shetland Iſles. Chap. V. Of the Weſtern Iſles, or Hebrides. Chap. V. Of the Scots. Chap. VII. Of the Introduction of Chriſtianity.

"Book III. The Scotiſh Period—843 A.D. 1097.—Chap. I. Of the Union of the Picts and Scots. Chap. II. Of the Extent and Names of the United Kingdoms. Chap. III. Of the Orkney, and Shetland Iſles. Chap. IV. Of the Hebrides, or Weſtern Iſles. Chap. V. Of Cumbria, Strathclyde, and of Galloway. Chap. VI. of Lothian, during this Period. Chap. VII. Of the Civil Hiſtory of the Scots and Picts from 843 to 1097 A. D. Chap. VIII. Of the Eccleſiaſtical Hiſtory, during this Period. Chap. IX. Of the Laws during this Period. Chap. X. Of the Manners, Cuſtoms, and Antiquities, during this Period. Chap. XI. Of the Learning, and Languages, during this Period.

"Book IV. The Scoto-Saxon Period, from 1097 to 1306 A. D.—Chap. I. Of the Saxon Colonization of North Britain, during this Period. Chap. II. Of the Civil Hiſtory, during this Period. Chap. III. Of the Eccleſiaſtical Hiſtory, during this Period. Chap. IV. Of the Law, during this Period. Chap. V. Of Manners, during this Period. Chap. VI. Of Commerce, Shipping, Coin, Agriculture, during this Period. Chap. VII. A Supplemental View of ſubſequent Times."

Of

Of the above contents, the parts which, from their novelty and importance of information, are moſt entitled to attention are theſe: Mr. Chalmers conceives that he has aſcertained the *aborigines* of Caledonia by evidence which comes near to demonſtration; he has ſo traced the Roman tranſactions, and ſo illuſtrated the obſcure hiſtories of the Picts and Scots, as hereafter to leave little opening for controverſy. The queſtion concerning the greater antiquity of the Britons and the Scots is decided in favour of the former. The genuine origin of the Stuart family, and the deſcent of that of Douglas, are preſumed to be fully and finally aſcertained. A perſpicuous hiſtory is given of the Roman and afterwards of the Saxon Conqueſts and Settlements to the north of Severus's Wall, and an account of the origin of commerce, arts, and manufactures in North Britain. Thus then the author's firſt labours will be found to compriſe the four following periods:

The Roman period, extending from the arrival of Agricola, A. D, 80, to the abdication of the Roman authority, A. D. 446.

The Pictiſh period, extending from A. D. 446, to the overthrow of the Picts, A. D. 843.

The Scotiſh period, from A. D. 843 to A. D. 1097.

The Scoto-Saxon period, from A. D. 1097 to A. D. 1306.

It ſeems now to remain with us to exhibit ſpecimens of the execution of this elaborate performance, and to inform the reader on what ſubject he is to expect further information in the volumes which the author propoſes to continue.

The following extract communicates ſome very curious coincidences in the names of promontories, hills, and harbours in South and North Britain.

" To leave no doubt, with regard to the *aborigines* of North Britain, which is of ſuch importance to the truth of hiſtory, there will be immediately ſubjoined proofs of that ſimple notion of their original ſettlement, which amount to a moral demonſtration. Theſe proofs will conſiſt of an accurate compariſon, between the names of places, in South-Britain, and the ſame names, in North-Britain, under the following heads: (1.) Promontories, hills, and harbours; (2.) Rivers, rivulets, and waters; (3.) Miſcellaneous names of particular diſtricts. Now, the identity of the names of places, in both the diviſions of our iſland, being certain, as well the fact, as their meaning, no doubt can remain, but the ſame people muſt have impoſed the ſame names on the ſame objects, in the north, and in the ſouth of the

Britiſh iſlands. In this topographical inveſtigation, which is as new, as it is intereſting, we at once proceed to inquire:

I. Of Promontories, Harbours, and Hills.

In South-Britain:	In North-Britain.
Alſa, (high cliff), *Alſton*, (high cliff), two villages in Cornwall.	*Ailſa*, a high, rocky, iſland, in the Frith of Clyde.
Arran iſland, in Wales: ſeveral mountains, in Merioneth: and two hills, near Bala, are called *Aran*.	*Alſa*, a rocky iſle, in Loch-Crinan, Argyleſhire *.
Aber-yſtwith, and Aber-porth, in Cardiganſhire; Aber-poult, Aber-ithy, Aber-melin, Aber-awrgog, Aber-howel, and Aber-kibor, on the coaſt of Pembroke; Aber-dovey, in Merionethſhire; Aber-daron, in Caernarvonſhire; Aber-fraw, in Angleſey: and many places, at the confluence of waters, inland, as well as on the coaſt, are named *Aber*.	*Arran* iſland, in the Clyde, is ſo named, from a range of high mountains, which run through the middle of it †.
	Aber-deen, Aber-don, Aber-dour, in Aberdeenſhire; Aber-dour, in Fifeſhire; Aberbrothock, Aber-lemno, and Aber-elliot, in Forfarſhire; Aber-tay, at the mouth of the Tay; Aber-lady, in Haddingtonſhire; and many places, at the confluence of waters, inland, as well as on the coaſt, are named *Aber* ‡.

" * *Als* (Corn.) a cliff, *Allt* (Brit.) a cliff, *All* (Ir.) a rock, or cliff; *Alt*, in ancient Gauliſh, a height, a hill. The language which is made uſe of in the whole of this enquiry, is taken from the following ſources, and is ſupported by the ſubjoined authorities: the Britiſh, and Armoric, from the Dictionaries of Davies, and Rhydderich, of Richards, and Owen. and Lhuyd's Archaiologia: the Corniſh from Pryce's Archaiologia, and Borlaſe's Hiſtory of Cornwall: the Iriſh, or Gaelic, from the Iriſh Dictionaries of Lhuyd, and of O'Brien; from Shaw's Gaelic Dictionary, from the Vocabularies of Macdonald, and Macfarlane, and from Steward's Gaelic Grammar. The Bas-Breton, the Baſque, and the old Gauliſh, or Celtic, from the Dictionaries of Roſtrennen, and Pelletier, and from Bullet's Memoires ſur la Langue Celtique. This general intimation is here given, to ſave the frequent repetitions of thoſe ſeveral authorities, which would occupy much room, and only embarraſs the ſenſe.

" † *Aran* (Brit.) a high place: it is the name of ſeveral of of the higheſt mountains in Britain. There are alſo the *Arran* iſles, in Galway-bay, and Arran iſland on the coaſt of Donegal, Ireland.

" ‡ *Aber* (Brit.) ſignifies a confluence of water, the junction of rivers, the fall of a leſſer river into a greater, or into the ſea;

In South-Britain.	In North-Britain.
Cove is applied to a *creek*; as *Cove*-hith, in Blething-hundred, Suffolk; Toplundy *Cove*, and Portkewin *Cove*, in Trig-hundred; and Nantgiffel *Cove*, at the land's-end, Cornwall: the *Cove* in St. Mary's Isle, Scilly.	*Cove* is applied to a *creek*; as old *Cove*-harbour, in Berwickshire; *Cove*-haven, in St. Vigean's parish, Forfarshire; the *Cove*-harbour, in Nig parish, Kincardineshire*.
Calais, on the coast of France, was doubtless named from the narrow strait, which separates South-Britain from France.	There are several straits, between the different islands, and the main-land, around the west coast of North-Britain, called *Caolas*, *Calais*, and *Kyles*, which, in Irish, signify a *frith*, or *strait*.
Heugh is a name applied to several *heights*, or *high points*, around the coast of Corn-	*Heugh* is a name applied to several *heights*, along the sea-coast of North-Britain; as

---

sea; by metaphor, a port, or harbour. *Aber* has the same signification in Cornish, in Bas-Breton, and in the ancient Gaulish. The British *Aber* appears very frequently, in the topography, both of North, and South-Britain: it is uniformly applied to the influx of a river into the sea, or into some other stream, as the word signifies; and it is compounded with the Celtic names of the rivers in the Celtic form of construction, as *Aber*-tay, which, in the Scoto-Saxon, is called Tay-*mouth*. This ancient British word cannot, therefore, be referred to the Saxon or German *Ober*, the root of the English *Over*, which is totally different, in its meaning, and mode of application. In the British speech of Wales, and Cornwall, the *Aber* is still in common use, both in its original signification, and the secondary application of it to a port, or harbour. The *Aber* of the British corresponds with the *Inver* of the Irish, and both are applied to similar objects, as they signify the same thing. It is a curious fact, which we learn from the charters of the twelfth century, that the Scoto-Irish people substituted their *Inver*, for the previous *Aber* of the Britons. David I. granted to the monastery of May "*Inver*-in qui fuit *Aber*-in." Chart. May. This remarkable place is at the influx of a small stream, named *In*, into the sea on the coast of Fife: both those are now lost. It is an equally curious fact, that the influx of the Nethe into the Ern, which had been named *Aber*-nethy, by the Britons, was called *Inver*-nethy by the Scoto-Irish; and both these names still remain. The Gothic word, for the British *Aber*, is *Aros*; as Nid-Aros."

"* *Cof* (Brit.) means a hollow trunk, a cavity, a belly: so *Cof*, *Coff*, and *Cov*, in the ancient Gaulish."

In South-Britain.	In North-Britain.
wall; as *Heugh* Town, on a high peninſula; *Heugh* Paſſage, in Beer Ferrers; Lamerton *Heugh*, in Lamerton pariſh; Dunterton *Heugh*, in Dunterton pariſh; the *Heugh*, or *Hew*, a high peninſula, in St. Mary's iſle, Scilly; and ſeveral heights, on the ſhores of the Tamar, are called *Heughs*.	the Red-*Heugh*, and Hawks-*Heugh*, in Berwickſhire; Craig-*Heugh*, and *Heugh*-end, in Fifeſhire; Carlin-*Heugh*, and Breed-*Heugh*, in Forfarſhire; Fowl's *Heugh*, and the Earn-*Heugh*, in Kincardineſhire; Gar-*Heugh*, in Mochrum pariſh, Wigton; and Clachan-*Heugh*, on Loch-Ryan, in Wigtonſhire *.
Kenarth, on a point, between two rivers, in Caermarthenſhire; *Penarth*-point, near Cardiff; and *Penarth*-point, near Swanſea, Glamorganſhire.	*Kingarth*, in the iſland of Bute; which was ſo named from a bold head-land, near it on the coaſt †.
Pentire is the name of a point of land, in Trig-hundred, Cornwall.	*Kintyre* is the name of a long narrow point of land, in the north of Argyleſhire ‡.

Pen-lee

" * *Uch*, and *Uchel*, (Brit.), means high, a height, the top, &c.; and ſo *Ueh*, in the Bas-Breton, and ancient Gauliſh. The aſpirate *H* was probably prefixed to *Uch*, and thereby formed *Huch*: there are many inſtances, in the topography of North-Britain, where the *H* has been prefixed to Celtic words, beginning with a vowel: the *Hoch*, or *Hoh*, of the German, *altus*, *excelſus*, is derived from the Britiſh *Uch*, *Uchel*. Wachter's Gloſſary."

" † *Pen* (Brit.) ſignifies a *head*, or *end*, as in the ancient Gauliſh, and Bas-Breton; and *Garth*, a *high cape*, or *ridge*; in compoſition, *Penarth*: ſo Garth, in Bas-Breton, and ancient Gauliſh. *Cean*, and *Cin*, (Ir.), mean a *head*, or *end*; in the ancient Gauliſh, *Cen*: ſo *Pen-arth*, and *Kin-garth*, ſignify the ſame: the Britiſh *Pen* is a frequent prefix to the names of places in North-Britain."

" ‡ From *Pen*, (Brit.) and *Cin*, (Ir.), a head, or end, as above, and *Tir*, land, (Brit. and Iriſh); ſo, *Pen-tire*, and *Kin-tyre*, are ſynonimous. " At the north-weſt end of all Cathneſs," ſaid John Harding, in the fifteenth century, is *Kentyr*, and *Kentyr-yneugh*." Gough's Top. v. 2. p. 582. This is the name, which had been given to the lands-end, by the Scoto-Iriſh inhabitants of Caithneſs. *Cean-tir-a-nochd*, in Iriſh, ſignifies the *naked* lands-end, or the *naked* head-land. In the Britiſh, and Corniſh, languages, the point of Cathneſs is called *Penrhyn-Blathaon*. Lluyd's Arch. p. 258, and Richard's Dict. *Penryhyn*, in both thoſe languages, ſignifying a *promontory*, a cape, from *Pen*, a head,

or

In South-Britain.	In North-Britain.
Pen-lee point, near Plymouth, and ſeveral other names of *Pen*, which are applied to head-lands, on the coaſts of Cornwall, and Wales.	*Pen-an*, a head-land, on the north coaſt of Buchan, Aberdeenſhire; and the *Pen* is applied to projecting heights, in North-Britain *.
Portſey, and *Portſmouth*, in *Portſdown*-hundred, Hampſhire.	*Portſey*, a ſea-port, in Banffſhire; *Port-down*, a creek, in Wigtonſhire.
Port-Mellin, (Mill-creek), in Cornwall.	*Port*-Mouiln, (Mill-creek), in Wigtonſhire.
Portezick-haven, in Trig-hundred, Cornwall.	*Port*-Neſſock, in Kirkholm pariſh, Wigtonſhire.
Port-Garreg, on the coaſt of Glamorganſhire: there are divers names, beginning with *Port*, which are compounded with Britiſh words, on the coaſt of Wales, and Cornwall; as *Port*-Felyn, *Porth*-Orion, *Porth*-Colman; *Porth*-Ysgadan, *Porth*-Lechog, *Porth*-Melgon, &c. in Wales; *Port*-Leven, *Port*-Keurn, *Port*-Hillie, *Port*-Luny, &c. in Cornwall.	*Port*-Yarrock, on the coaſt of Wigtonſhire: there are divers names, beginning with *Port*, which are compounded with Celtic words, on the coaſt of North-Britain; as *Port*-Charran, *Port*-Cheillion, *Port*-Loſſet, &c. in Argyle; *Port*-Cunan, *Port*-Gill, *Port*-Kale, *Port*-more, &c. in Wigton; *Port*-Camuil, *Port*-Leak, &c. in Sutherland; *Port*-Liech, and *Port*-Mohomack, in Cromarty †.
Ram, and *Ram*-Head, near Plymouth, in Cornwall;	Carrick-*Ram*, a promontory, in Kirkmaiden pariſh, Wigtonſhire;
Ram-Head, a point, oppoſite to Portſmouth;	*Ram*-aſa iſle, north of Liſmore, Argyleſhire;
*Ram*ſyde, on a point, in Lancaſhire;	*Ram*-ſaig, on a point, in Sky, Inverneſs-ſhire;

---

or end, and *Rhyn*, a point: it is eaſy to perceive the analogy of the application of this appropriate name to the farthereſt point of Cathneſs."

" * The annex, *An*, is the diminitive: ſo that *Pennan* is the little point, in contradiſtinction, perhaps, to Troup-head, a large promontory, two miles weſtward of *Pen-an*, at the entrance into the Moray Frith."

" † *Porth*, (Brit. Corniſh, Armoric, and ancient Gauliſh), ſignifies, a *haven*, a *harbour*: *Port*, (Ir.), a *port*, a *haven*. The *Forth*, the great haven of Edinburgh, is merely the Britiſh *Porth*; the *P* changing to *Ph*, and *F*: In the Iriſh, *P*, in the oblique caſe, becomes *Ph*."

In South-Britain.	In North-Britain.
*Ram*ſey, on an arm of the ſea, in Eſſex;	*Ram*furlee, in Kilbarchan pariſh, Renfrewſhire;
*Ram*ſgate, in the face of a ſteep cliff, in the iſle of Thanet;	*Rome*, near Crail, in Fife.
*Ram*ſway, and Ramſey-haven, in the Iſle of Man; and divers other names, beginning with *Ram*.	*Rome*, in Scone pariſh, Perth; and divers other names, beginning with *Ram* *.
Rin is, in many inſtances, applied to a point, as *Pen-ryn*, on a promontory, in Falmouth-haven, Cornwall; and the heights above the ſame town are called *the Rins*.	*Rin* is, in many inſtances, applied to a point; as two large promontories are called *the Rins* of Galloway;
	*Rin*dow point, between Wigton and Fleet bay;
	*Rhin*chewaig, a narrow point, in Loch-Ryan, Wigtonſhire;
Pen*rhyn* point, Pen*rhyn* Camlyn point, Pen*rhyn*yr Wylan point, } in Angleſey.	Pen*rhyn* Blathaon, the Britiſh name of Cathneſs point;
	Eaſt, and Weſt, *Rynd*, on narrow points, in Perthſhire;
	Rhind, a point, in Clackmannanſhire.
Rin-more, on a point, in Armington-hundred, Devonſhire;	*Rin*-more, in Strathdon, Aberdeenſhire;
	Rin-more, in Cantire, Argyle †.

"* *Ram* is a very ancient word, which always ſignified, high, noble, great; as we may ſee in Calmet's Dict. of the Bible: ſo *Ram*, *Rama*, *Ramas*, ſignified ſomething great, noble, or high. Holwell's Myth. Dict. *Ram*, *Rham*, in the Britiſh, ſignifies what projects, or is forward: *Rhamu*, to project, or go forward; and *Rhamanta*, from the ſame root, to predict. *Ram*, *robur*, *pars extrema rei*, *margo*, *terminus*. Wachter's Germ. Gloſſ. *Ram*, ſignifying a height, or elevation, is a *primitive* word. Geb. Gram. Univer. p. 182. And ſee the word *Rom*, having the ſame meaning. Geb. Monde Prim. tom. 3. p. 64, 343. In fact, there is a *Ram*-head on the coaſt of Ireland; and one of the principal promontories, in the Euxine, was called the *Rams*-head. Clarke's Connexion, p. 53."

"† The above, and many other *Rins*, have derived their names from *Rhyn*, (Britiſh and Corniſh), a *promontory*, a *hill*. *Rinn*, (Ir.) a promontory, a peninſula, the *point* of any thing. In fact, *Rin* is alſo applied to a *point*, in ſeveral names of places, in Ireland; as *Rinn* pariſh, on a long point, in Clare county. Several *points* about Valentia iſland, in the county of Kerry, are called *Rins*."

Roſs,

In South-Britain.	In North-Britain.
Roſs, on a point, formed by the junction of two waters, in Greytree-hundred, Herefordſhire;	*Roſs*, a point in Berwickſhire;
Roſs, on a promontory, South of Holy-iſland, on the coaſt of Northumberland.	*Roſs*-duy, and *Roſs*-Finlay, ſmall promontories in Loch-Lomond;
Trwyn-y-park, a promontory, *Trwyn* Melin point, *Trwyn*-du point, *Trwyn* Penrhoſy feilw point, *Trwyn*-y-Balog point, in Angleſey.	*Ros*-neath, on a promontory, between Loch-Long, and Loch-Gare;
Trwyn-y-Bylan point, Caernarvonſhire;	*Roſs*-keen, on a promontory, in *Roſs*ſhire; and ſeveral other promontories are called *Roſs**.
Trwyn-Gogarth point, Denbighſhire;	*Trwyn* point, on the coaſt of Kyle, Ayrſhire;
An-*Tron*, (the point), in Kirrier-hundred, Cornwall.	Dun-*troon* point, and caſtle, in Loch-Crinan, Argyleſhire;
	Dun-*troon*, in Dundee pariſh, Forfarſhire;
	*Trun*berry-head, (a corruption of *Truyn*berry), on the coaſt of Carrick, Ayrſhire, and many names, wherein *Stron* is applied to *points*, or *projections*†." P. 33.

The author ſubjoins two other tables of ſimilar coincidences, extended to the names of rivers, rivulets, and waters, and to the miſcellaneous names of particular diſtricts; all ſtrongly tending to prove his point of a common origin.

We can perhaps preſent no portion of this work which will be more generally acceptable than the animated hiſtories of Duncan and Macbeth, which the author has written with peculiar vigour.

"DUNCAN, the grandſon of Malcolm II. by his daughter Bethoc, as taniſt of the kingdom, and prince of Cumberland, immediately ſucceeded the aged king. in 1033 A.D. It fell

---

"* *Rhos* (Brit.) ſignifies a *ſtart*, and is applied figuratively to a promontory, in the ſame manner, as the Engliſh *Start* point, on the coaſt of Devonſhire. *Roſs*, (Ir.), a promontory. *Ros*, in ancient Gauliſh, ſignified a promontory, a peninſula. Roſs appears frequently in the topography of Ireland, applied in this ſenſe. See Beaufort's map of Ireland, and the Index."

"† *Trwyn*, (Brit.) a *noſe*, a *ſnout*. *Tron*, (Corniſh), a *noſe*, a *promontory*. *Sron*, (Ir.), a *noſe*, a *ſnout*."

to

to the lot of Duncan to perform the ſtipulations of his grandfather with Canute: and, he marched through Northumberland, in 1035, and attacked Durham, whence he was repulſed, with the loſs both of men and reputation, if we credit the Engliſh hiſtorian. Canute died, on the 12th of November, in the ſame year: and Scotland was left, during the five ſubſequent years of Duncan's reign, to enjoy quiet, and to engender miſchief. Fiction repreſents this ſhort period, indeed, as diſturbed by ſome rebellion, and as afflicted by ſome depredations of the Danes. We may eaſily ſuppoſe, indeed, that Sigurd's ſons, the Earls of Orkney, may have tried their young pinions, as eaglet vikingr*; and ſoared for prey along the ſhores of the Moray frith, while the maormor† of that diſtrict was yet an infant. The time was now at hand, when the "gracious Duncan," while his "plenteous joys wantoned in fullneſs," was to expiate, by his blood, his grandfather's guilt, and his great-grandfather's crimes. Kenneth III. as we have ſeen, attempted to change the old mode of ſucceſſion, by the murder of princes, who ſtood before his ſon: he put to death, on whatever pretence, the only ſon of Finella, who was the daughter of Cunechat, the Maormor of Angus: and, Kenneth fell a ſacrifice to a mother's vengeance, as we may remember, in 994 A. D. Kenneth IV., while reigning lawfully, was ſlain in 1003 A. D., as we have perceived, by Malcolm II., at the battle of Monivaird. Kenneth IV. left a ſon, Boedhe, the heir of his rights, and the ſucceſſor to his wrongs. Seeing how unable he was to contend with the ſlayer of his father, he ſeems to have provided for his ſafety, by his inſignificance: and, he left a ſon, and a daughter, to enjoy his pretenſions, and to avenge his injuries: his ſon, however, was ſlain, in 1033, by one of the laſt orders of the aged Malcolm. His daughter was the Lady Gruoch, who married, for her firſt huſband, Gilcomgain, the Maormor of Moray, a perſon of the firſt conſequence, next to the royal family; and, for her ſecond huſband, ſhe married the never to be forgotten Macbeth. The Lady Gruoch, with great ſtrength of character, had the moſt afflictive injuries conſtantly rankling at her heart; a grandfather dethroned, and ſlain; a brother aſſaſſinated; and her huſband burnt, within his caſtle, with fifty of his friends; herſelf a fugitive, with Lulach, her infant ſon. Such were the injuries, which prompted the Lady Gruoch's vengeful thoughts; and "which filled her, from the crown to the toe, topful of direſt cruelty." Amidſt her misfortunes, ſhe married Macbeth, the Maormor of Roſs, who was then in the prime of life; and who was of ſtill greater power than her firſt huſband: for, after his marriage with this injured woman, he became Maormor of Moray, during the infancy of

---

* A pirate, alluding to a particular race of ravagers. See p. 212. *Rev.*

† A chieftain, equivalent to *Earl*, *Rev.*

Lulach,

Lulach. If Macbeth was, indeed, as we are aſſured by Boece, and Buchanan, and Leſley, the ſon of Doada, a daughter of Malcolm II., he might well enter into competition with Duncan, for the crown. And, we thus perceive, that Macbeth wanted "no ſpur to prick the ſides of his intent." This *intent* was at length carried into effect, by the inſidiouſneſs of aſſaſſination, rather than the magnanimity of conflict. And, notwithſtanding the popularity of Duncan, owing to his mildneſs, he was cut off, in a premature age, by a ſtroke of "treaſonous malice," at Bothgowanan, near Elgin, in 1039 A. D. From the place of his death we may perceive, that the unhappy Duncan had been drawn, by ſome urgent duty, within the territorial government of Gruoch, and Macbeth, as indeed Shakſpeare has feigned. Duncan left two infant ſons, Malcolm and Donal, by a ſiſter of Siward, the Earl of Northumberland; Malcolm, on the death of his father, fled to Cumberland, and Donal found an aſylum in the Hebrides. Of Duncan, the Gaelic bard ſays, with alluſion to his character, rather than his perſon,

'Se bliadhna Donchadh *ghlain gaoith*:'
Six years [reigned] the *pure-breathed* Duncan.

Macbeth, immediately, ſeized "the barren ſceptre," in his firmer gripe. About the lineage, and ſtation, of this celebrated perſonage, whoſe miſdeeds have been dramatized, writers have written variouſly, as their purpoſes were either narrative or dramatic. The fabulous Boece was the firſt, who ſaid, that Macbeth's father was Thane of Angus, and married Doada, the ſecond daughter of Malcolm II. Buchanan, without inquiry, adopted the fables of Boece. Holinſhed followed Boece, as to the ſtation of Macbeth; and Shakſpeare repeated the echoes of Holinſhed. The more veracious Wyntown calls Macbeth the Thane of *Crumbachty*, which is the Gaelic name of Cromarty: and, in the well-known ſtory of the weird ſiſters, the chronicler makes the firſt witch hail Macbeth, Thane of Crumbachty; the ſecond, Thane of Moray; and the third hails him King. Theſe intimations lead directly up to the ſeveral fictions of Boece, Holinſhed, and Shakſpeare. Macbeth was, by birth, the Thane of Roſs, by marriage with the Lady Gruoch, the Thane of Moray, and, by his crimes, the King of Scots. Finley, as we may learn from Torfæus, was Maormor, or as the Norwegian hiſtorian calls him, *Jarl* of Roſs, who, at the commencement of the eleventh century, carried on a vigorous war, in defence of his country, againſt the incurſions of that powerful vikingr, Sigurd, the Earl of Orkney and Caithneſs. With his dominions, the diſtrict of Finley was contiguous, while the country of Angus lay, ſouthward, at a great diſtance. Finley loſt his life, about the year 1020, in ſome hoſtile conflict with Malcolm II. This fact alone evinces, that Finley would ſcarcely have fought with his wife's father, if he had been the huſband of Doada. The Lady Gruoch, when driven from her caſtle, by the cruel fate

of her huſband, the Maormor of Moray, naturally fled, with her infant ſon, Lulach, into the neighbouring country of Roſs, which was then ruled by Macbeth, who married her, during the reign of Duncan. We have now ſeen diſtinctly, that Macbeth was Maormor of Roſs, the ſon of Finlegh, and the grandſon of Rory, or Roderick; and that he was the huſband of Gruoch, who was the daughter of Boedhe, and the grand-daughter of Kenneth IV. Macbeth thus united in himſelf all the power, which was poſſeſſed by the partizans of Kenneth IV., all the influence of the Lady Gruoch, and of her ſon Lulach, together with the authority of Maormor of Roſs, but not of Angus. With all theſe powers, in ſuperaddition to his own character, for addreſs and vigour, Macbeth became ſuperior to Duncan, and the partizans of his family. Macbeth had to avenge the wrongs of his wife, and to reſent, for himſelf, the death of his father. The ſuperiority of Macbeth, and the weakneſs of Duncan, were felt, when the unhappy King expiated the crimes of his fathers, by "his moſt ſacrilegious murder." And Macbeth haſtily marched to Scone, where he was inaugurated, as the King of Scots, ſupported by the clans of Moray and Roſs, and applauded by the ſhouts of the partizans of Kenneth IV. If Macbeth had been, in fact, what fiction has ſuppoſed, the ſon of the ſecond daughter of Malcolm, his title to the throne would have been preferable to the right of Duncan's ſon, according to the Scotiſh conſtitution, from the earlieſt epoch of the monarchy. Whatever defect there may have been in his title to the ſullied ſceptre of his unhappy predeceſſor, he ſeems to have been ſtudious to ſupply, by a vigorous, and beneficent, adminiſtration. He even practiſed the hoſpitality, which gives ſhelter to the fugitive. During his reign, plenty is ſaid to have abounded; juſtice was adminiſtered; the chieftains, who would have raiſed diſturbances, were either overawed by his power, or repreſſed by his valour. Yet, injury buſied herſelf in plotting vengeance. Crinan, the Abbot of Dunkeld, who, as the father of Duncan, and the grandfather of his ſons, muſt have been now well-ſtricken in years, put himſelf at the head of the friends of Duncan, and a gallant, but unſucceſsful attempt to reſtore them to their rights. Yet, the odious crime, by which Macbeth acquired his authothority, ſeems to have haunted his moſt proſperous moments. He tried, by diſtributing money at Rome, by largeſſes to the clergy, and by charity to the poor, to obtain relief from "the affliction of thoſe terrible dreams, that did ſhake him nightly." Macbeth, and the Lady Gruoch, his wife, gave the lands of Kirkneſs, and alſo the manor of Bolgy, to the culdees of Lochleven. Yet, the friendſhip of the Pope, and the ſupport of the clergy, did not enſure Macbeth a quiet reign. His rigour increaſed with his ſenſe of inſecurity. The injuries of Macduff, the Maormor of Fife, conſtantly prompted the ſon of Duncan to attempt the redreſs of all their wrongs. With the approbation, perhaps, by the command of Edward, the Confeſſor, Siward, the

potent

potent Earl of Northumberland, and the relation of Malcolm, conducted a numerous army into Scotland, during the year 1054. The Northumbrians, led by Siward, and his ſon, Oſbert, penetrated, probably, to Dunſinan. In this vicinity were they confronted by Macbeth, when a furious conflict enſued. The numbers of the ſlain evince the length of the battle, and the bravery of the combatants. Oſbert was ſlain: yet, Macbeth, after all his efforts of valour, and vigour of conduct, was overcome. He retired into the North, where he had numerous friends, and where he might find many faſtneſſes. Siward returned into Northumberland, and died at York in 1055. Meantime, Macbeth continued his bloody conteſt with Malcolm. And this uncommon character was, at length, ſlain at Lumphanan on the 5th of December 1056, by the injured hand of Macduff.

" The ſingular ſtory of Macbeth has furniſhed a ſubject to one of the ſublimeſt of poets, for one of the nobleſt of dramas. The age, the ſubject, the country, the notions of the times, wherein lived the dramatiſt himſelf, were all highly favourable to this great production of the human genius. Every fiction, every tradition, every locality, were allowable to Shakſpeare: but no poetic licence deſcended to his commentators, who were bound, in their ſtrictures, to adhere to the truth. Much of this drama is made to turn upon two points of hiſtory, which had no foundation in fact. There was not, in the reign of Duncan, any revolt in the weſtern iſles: for the Hebrides then belonged, not to Scotland, but to Norway: neither is it probable, though it be poſſible, that Sweno, the King of Norway, landed any army in Fife during that reign; as he appears to have been much otherwiſe occupied, and to have died in 1035. Other ſubordinate circumſtances are egregiouſly miſconceived. Cumberland is ſaid to have been then held by Scotland of the crown of England *as a fief*. But we have already ſeen the real tenure, by which Cumberland was connected with Scotland, while *fiefs* were unknown in this iſland. The crown of Scotland is ſaid to have been originally not hereditary: the whole hiſtory evinces, that the deſcent of the crown was hereditary, in the royal family, though not in any determinate ſeries, while the right of repreſentation was unknown, and the brother, the couſin, or the ſon, of the preceding king, who was beſt qualified to wield his ſceptre, and who had the ſtrongeſt party, ſucceeded to the vacant throne. The perſonages of the drama are egregiouſly miſinterpreted. The filiation, and ſtation of Macbeth; the filiation, and connection of Lady Macbeth; are ſtrangely miſconceived, as we have ſeen. Hiſtory knows nothing of Banquo, the Thane of Lochaber, nor of Fleance his ſon. None of the ancient chronicles, nor Iriſh annals, nor even Fordun, recognize the fictitious names of Banquo and Fleance, though the latter be made, by genealogiſts, the " root and father of many kings." Even the the commentators trace up the family of Stewart to Fleance. Neither is a Thane of Lochaber known, in the Scotiſh hiſtory; becauſe

becauſe the Scotiſh Kings had never any demeſnes within that impervious diſtrict. Cathneſs owed but a very doubtful allegiance to the Scotiſh Kings, in that age: for Torfin, the ſon of Sigurd, affected to be the independent Earl of Cathneſs, during the whole reigns of Duncan, and of Macbeth. Such as were Thanes, before the death of Macbeth, were now made *Earls*, in the fictitious parliament, at Forfar, ſay the commentators, after Holinſhed, but without authority, or analogy, or probability. Such, then, are the miſconceptions of the commentators, as to the hiſtory, the drama, and of Macbeth.

" Of the real fate of Lady Macbeth, hiſtory, tradition, and fable, are ſilent. Shakſpeare, indeed, informs us, that " the fiend-like Queen, by ſelf and violent hands, took off her life, as 'tis thought." Tradition, with remains, ſeem to evince, that a ſon of Macbeth fell, with his father, in the ſame engagement; and was favoured with a ſimilar memorial. The name of Macbeth was long popular in Scotland. The Scotiſh people ſaw, with indignant eyes, foreign mercenaries interpoſe in their domeſtic affairs. Men of great conſequence conſidered themſelves as dignified, by the name of " this dead butcher." Whatever aſperity of reproach, the poet indulged, to gratify the populace of the theatre, the plenty of the reign of Macbeth, his juſtice, his vigour, his hoſpitality, were long remembered in Scotland. As a legiſlator, perhaps, he is entitled to leſs praiſe; as Macbeth's laws, which are detailed by Boece, are obvious forgeries, though they be admitted into the *Concilia Britanniæ*.

" Every object, which is in any wiſe connected with this famous character, is intereſting. When we approach " high Dunſinan hill," we tread on claſſic ground. Yet, this well-known fortreſs, on this pap-like height, has every appearance of having been conſtructed by the human hands of the ancient Britons, without the wizard aid of the weird ſiſters. It is ſimilar to the priſtine ſtrengths, on Barra-hill, to the Cater-thuns, and to ſeveral hill forts, in South-Britain. Dunſinan hill is one of the Sidlaw chain, and is ſeparated from the neighbouring hills by a deep valley, and is about eight miles north-eaſt from Perth. It towers, in an oval form, to the height of a thouſand and twenty-four feet above the level of the ſea. The ſummit was ſurrounded by a ſtrong rampart of ſtones. It had the additional defence of a foſſe and a ledge of rocks. The original height of the rampart is uncertain; as the part of it which remains entire is ſix feet high, and is covered with an immenſe maſs of ruins, the height muſt have once been conſiderable. A road, which takes the hill, on the north-eaſt, aſcends in a ſlaunting direction, croſſes the eſplanade, and enters the rampart, and area, on the ſouth-ſouth-weſt. Another road, which was cut through the rock, went up from the Longman's grave, in a ſtraight direction, and enters the centre of the eſplanade. The interior area of the fortreſs was of an oval form, two hundred and ten feet in length, and one hundred and thirty in breadth. When an inquiſitive

quiſitive antiquary ſurveyed Dunſinan hill, in 1772, he was induced, by tradition, to ſuppoſe that "a high rampart environed the whole, and defended *the caſtle*, itſelf large, and well fortified." When the ſame height was afterwards inſpected by ſeveral miniſters of the neighbouring pariſhes, the *high rampart*, and *well-fortified caſtle*, were no longer viſible. The weird ſiſters continue, it ſhould ſeem, to hover around this enchanted ſeat of bloody uſurpation. In the fair form of fond tradition, they diſplayed to the inquiſitive eyes of the youthful antiquary towered embattlements, and a lofty caſtle: but, when the ſpell-diſſolving miniſters approached, the high rampart, and large caſtle itſelf, appeared to them, like the baſeleſs fabric of a viſion, in the ſhrunken ſhape of "a large maſs of ruins, which was covered with a green ſward."

"Tradition relates, that Macbeth reſided ten years, after his uſurpation, at Carnbeddie, in the neighbouring pariſh of St. Martin's. The veſtiges of his caſtle are ſtill to be ſeen, which the country people call Carn-beth, and Macbeth's caſtle. The celebrated name of *Dunſinan* is ſaid to ſignify, in Gaelic, "the hill of ants;" with an alluſion to the great labour which was neceſſary for collecting the immenſe materials of ſo vaſt a building. Gaelic ſcholars, who delight to fetch from afar what may be found at home, approve of this etymon, as very apt. Yet, is it *Dun-ſeangain*, in the Iriſh, which would ſignify the *hill* of *ants*. *Dunſinin* ſignifies, in the Scoto-Iriſh, a hill, reſembling a *nipple*; and, in fact, this famous hill does appear, at ſome diſtance, to reſemble what the Scoto-Iriſh word deſcribes, with the uſual attention of the Gaelic people to picturesque propriety in their local names." P. 404.

We exceedingly regret that we cannot allow greater ſpace for examples from this curious and valuable work. The arguments and authorities on the Pictiſh queſtion, from Fordun to our late lamented and accompliſhed antiquary, Mr. King, are deduced with great perſpicuity and energy, and well deſerve the moſt ſerious attention. The hiſtories alſo of the origin of commerce, arts, and manufactures, in North-Britain, is detailed with a preciſion which nothing but the moſt unexampled diligence could have collected, and the cleareſt comprehenſion of the ſubject arranged. Throughout the volume reference is given to every cited authority with the moſt punctilious and conſiſtent accuracy. An elaborate index is ſubjoined, and the work is illuſtrated by a Britiſh-Roman map of Caledonia, a plan of the Roman camps at Normandykes, (p. 125.) never given before; a plan of the Roman fort at Clattering-Brig, which alſo is new (p. 178); ſketches of the Roman Tueſſis on the Spey (p. 129); of the Roman Varis, now Forres, (p. 131); and finally, the Britiſh Hill Fort at Barra Hill, (p. 90.)

As the preſent volume communicates the hiſtory of the ſeveral PEOPLE of Caledonia, the volume immediately to ſucceed is to exhibit a dictionary of PLACES, chorographical and philological, for the inveſtigation of the various languages which have ever been ſpoken in that country. This, we preſume, is already at the preſs. The two concluding volumes are to contain the local hiſtory of every ſhire in Scotland, upon an entirely new plan. The materials for the whole are collected and in part arranged. It is our ſincere wiſh that the learned author may ſee the accompliſhment and enjoy the fruits of his labours; nor can we better expreſs the ſenſe we entertain of the value of this great work than by adopting the words which are quoted from Verſtegan, at the concluſion of the preface:

"FACILIUS CARPERE
QUAM IMITARI."

ART. II. *A Chemical Catechiſm, for the Uſe of Young People; with copious Notes for the Aſſiſtance of the Teacher; to which are added a Vocabulary of Chemical Terms, uſeful Tables, and a chapter of Amuſing Experiments. By S. Parkes, Manufacturing Chemiſt.* 8vo. pp. 607. Symonds, Hatchard, &c. 1806*.

IN the preface of the preſent Chemical Catechiſm, which, by the bye, might, with more propriety, have been called by ſome other name, this author mentions the circumſtances which gave origin to his work; he briefly ſketches the plan of it, and offers the uſual excuſes for its imperfections; viz. that the original compilation of this elementary treatiſe was undertaken for the uſe of his ſon; but as it appeared uſeful and important to inſpire a taſte of chemical knowledge in early life, the work was enlarged and publiſhed for the uſe of young people in general; propoſing that by them it ſhould be read with the aſſiſtance of preceptors. For this purpoſe the text, which conſiſts of queſtions and anſwers, is very ſhort, while the notes are very extenſive; theſe being principally intended for

---

* Having juſt found room for this article, which we have had prepared ſome time, we ſee a new edition of the book advertiſed. We inſert this, however, without alteration.

the

the aſſiſtance of the preceptor, who may thereby be enabled to expatiate upon, and to explain, a variety of facts, or to anſwer ſuch queſtions as the pupil may be led to aſk. With reſpect to the extent of the work, Mr. P. ſays, that his object was to explain the rudiments of chemiſtry in ſuch a manner as to invite a youth to ſtudy other more extenſive works, and to enable him to imbibe that part of the theory, which he can ſubſtantiate by the performance of experiments with his own hands. In excuſe for the imperfections of his work, this author principally alledges the interference of his profeſſional occupations.

Next to the preface comes the table of contents, which is as follows:

"An Addreſs to Parents on the Importance of Chemical Inſtruction. Chap. I. Introductory and Miſcellaneous. II. Of Atmoſpheric Air. III. Of Caloric. IV. Of Water. V. Of Earths. VI. Of Alkalies. VII. Of Acids. VIII. Of Salts. IX. Of Single Combuſtibles. X. Of Metals. XI. Of Oxides. XII. Of Combuſtion. XIII. Of Attraction, Repulſion, and Chemical Affinity.—Additional Notes;—Chemical Tables;—Select Inſtructive Experiments;—Vocabulary of Chemical Terms;—And a General Index."

In the addreſs to parents, which runs through 32 pages, this author propoſes, that children, at a very early age, be invited to employ an hour or two of each day on the ſcience of chemiſtry; by ſhowing them a few eaſy and ſtriking experiments, ſome of which they may repeat with their own hands; and by endeavouring to make them underſtand the rationale, or theoretical explanation, of each proceſs.

"As ſoon," this author obſerves, "as children begin to talk freely, they diſcover a deſire to know every thing around them, and to be acquainted with the *cauſe* of every effect which ariſes in their preſence. Curioſity and a thirſt for knowledge ſeem to be natural to man. The great art of EARLY education, then, conſiſts in ſupplying this curioſity with ſuch a ſeries of gratifications as is calculated to keep the principle alive, and to depoſit at the ſame time thoſe ſeeds which cannot fail to produce uſeful and valuable fruit in future life.

"If the child have the uſual activity of children, *curioſity* will be found to be the prominent feature, and if the parent do not beſtrew his path with innoxious flowers, he will not fail to find ſomething to ſtrike his fancy, among the deſtructive allurements which every where ſurround him." P. 1.

Amuſement is undoubtedly the child's object; but if

amuſement could be rendered the vehicle of uſeful inſtruction, and if a variety of uſeleſs toys could be ſupplanted by the inſtruments of ſcience, this author thinks, that a great and important point would thereby be obtained. For this purpoſe, Mr. P. ſays, the ſcience of chemiſtry is peculiarly qualified; ſince it offers an unbounded ſource of amuſement, is extenſively uſeful, and the cauſes which produce moſt of its effects, are neither very difficult to be comprehended, when properly and familiarly explained, nor difficult to be remembered.

To thoſe perſons who may not be appriſed of the value of chemical knowledge, Mr. P. ſhows how eſſentially uſeful, and applicable it is, to almoſt every operation of civil ſociety, and in every ſtation of life. He mentions ſeveral inſtances of prodigious advantages having been derived from a knowledge of chemiſtry, by mechanics, brewers, diſtillers, potters, farmers, and manufacturers of every deſcription. Laſtly, Mr. P. concludes his addreſs with obſerving how highly important it is to direct the firſt efforts of the human mind, and to employ the firſt years of life in a proper, a profitable, and a rational manner.

The firſt, or introductory chapter defines ſeveral terms belonging to the ſcience, and mentions the meanings, the extent, the objects, and other particulars, of chemiſtry in general, as alſo ſome branches of natural philoſophy more immediately connected with chemiſtry. But ſeveral of thoſe particulars, which are briefly mentioned in this chapter, are of ſuch a nature, that they might each of them require perhaps more than a ſeparate chapter for a proper and clear explanation; and though it muſt be ſuppoſed that the preceptor muſt ſupply the neceſſary illuſtration; yet it ſhould be conſidered that few preceptors or parents are qualified ſufficiently for this purpoſe; nor do the notes ſupply him with much elementary information. Thus, this firſt chapter treats of the nature of chemiſtry, of fluidity and ſolidity, of ſpecific gravity, of air, of the aſcenſion of air balloons, of evaporation, of the formation of clouds, and of rain.

In page 50 this author ſays,

"*You ſay the atmoſphere is fluid, what proofs have you of its being ſo?*—Many inſtances might be adduced to ſhow that the atmoſphere is fluid, but the aſcenſion of an air balloon is a ſufficient proof of its fluidity.

"*How do you account for an air balloon floating in the atmoſphere?*

"Becauſe it is filled with a gas, which is ſpecifically lighter than common air."

And

And this is all the mention that is made of air balloons and of gas in the firſt chapter. Would it not have been infinitely better to have mentioned ſmoke, as an inſtance of ſomething ſwimming in the atmoſphere, which the child muſt undoubtedly be acquainted with, than to have mentioned an air balloon and a gas, of which the child muſt be utterly ignorant?

A ſimilar obſervation might be applied to other parts of this and to ſome of the following chapters.

The ſecond chapter treats of atmoſpheric air, deſcribing its fluidity, its elaſticity, expanſibility, gravity, uſes, &c. alſo the various ſubſtances found in the atmoſphere, the nature of gaſes, the altitude of the atmoſphere, with its effects, and laſtly, the intricate proceſs of reſpiration.

The 3d chapter treats of caloric;—its various ſources; its latent ſtate, as well as when it is called *ſenſible heat*, *free caloric*, *and combined caloric*, &c.

In page 111 the queſtion is, "*What do you call the inſtrument which is in common uſe to meaſure the temperature of bodies.*

"The anſwer is, "It is called a thermometer. It conſiſts of a glaſs tube containing a portion of mercury, with a graduated plate annexed to it. The tube is hermetically ſealed, to preſerve it from the preſſure of the atmoſphere."

This is a very defective deſcription of the thermometer; and it is not true that the object of ſealing it hermetically is to preſerve it from the preſſure of the atmoſphere.

In the 4th chapter, on water, the queſtion is, "*Do you know any of the methods of decompoſing water?*

To which the anſwer is, "Yes: it is done by paſſing it through a tube over red hot charcoal, or by paſſing repeated electrical ſhocks through it."

It is remarkable that not a word is ſaid of the electrical machine or of electrical ſhocks previous, or ſubſequent, to it.

We, now, might, in the like manner, point out ſeveral other improprieties of this publication; for it frequently mentions ſubſtances, or intricate operations, and inſtruments, without any explanation at all, or with a very imperfect one.

One of the defects of this work alſo is, that the chemical apparatus is not deſcribed in it. There is indeed one plate facing the title page, which exhibits a very few articles; but this plate, being etched upon glaſs in a rough manner by means of the fluoric acid, is inſerted more for the ſake of

ſhowing the power of that acid, than for the explanation of the chemical apparatus.—A deſcription of chemical operations is alſo wanting. In the 5th, 6th, and 7th, and 8th chapters, this author treats of earths, of alkalies, of acids, and of ſalts. And it is not before he comes to the 9th chapter, that he mentions the number and the characteriſtics of ſimple or elementary ſubſtances. It ſeems to us, that an arrangement more methodical, ſimpler, and more diveſted of difficulties, would be much better calculated for the inſtruction of young perſons, than a compilation like the preſent, which is likely to encumber the young mind with the very imperfect outlines of various, abſtruſe, and probably to him, utterly unintelligible ſubjects.

Conſidering this work with reſpect to the facts it deſcribes, it muſt be acknowledged, that a great many of the new diſcoveries are mentioned in it; and that the deſcriptions are in general clear and ſatisfactory; ſo that, with a better arrangement, with the addition of other particulars, ſuch as the deſcription of the chemical apparatus, as well as the moſt common chemical operations: ſuch as diſtillation, filtration, fuſion, &c. inſtead of the numerous poetical quotations from Darwin, Thomſon, Walcott, &c. and other uſeleſs trifles, this work might be rendered more acceptable to the public.

Notwithſtanding the numerous notes that are placed immediately under the text, ſeveral pages of additional notes are placed towards the end of the book. The chemical tables which follow thoſe notes are,

" A table of carats, with their correſponding degrees of ſpecific gravities, for aſcertaining the ſpecific gravities of alkaline leys, or other fluids, heavier than water.

" A table of the degrees of different thermometers (omitting fractions) at which ſome chemical phenomena occur.

" A table of freezing mixtures.—From Mr. Walker's papers.

" Numerical expreſſion of chemical affinities. By M. Morveau.

" Table of the boiling point of ſundry liquids, &c.

" Table of the quantity of real acid taken up by alkalies and earths. By Mr. Kirwan.

" Table of the quantity of alkalies and earths taken up by 100 parts of real ſulphuric, nitric, muriatic, and carbonic acids, when ſaturated. By Mr. Kirwan.

" Table of the component parts of ſalts. By Mr. Kirwan.

" A table of the properties of ſeveral of the ſalts, arranged in each claſs according to the affinities of their radicals for the acids.

" Tables for Baume's hydrometers.

" Table of the quantities of acids and baſes which mutually neutralize each other.

" Table of the affinities of ſundry baſes for four of the acids, according to their intenſity. And

" A table of the real ſpecific gravity of ſolutions as indicated by Baume's arcometer for ſalts."

After thoſe tables, comes a collection of familiar and eaſy chemical experiments, which certainly is a very good ſelection of the kind. It contains 154 experiments, briefly, yet clearly deſcribed. The following is a ſpecimen.

" 54. Spread a piece of tinfoil, ſuch as is uſed for coating electrical jars, upon a piece of thick paper; pour a ſmall quantity of ſtrong ſolution of nitrate of copper upon it. Fold it up quickly, and wrap it round carefully with the paper, more effectually to exclude the atmoſpheric air. Place it then upon a tile, and in a ſhort time *combuſtion* will commence, and the TIN WILL INFLAME.

" 55. Take three parts of nitre, two of potaſs, and one of ſulphur; make them thoroughly dry, and then mix them by rubbing them together in a warm mortar. The reſulting compound is called *fulminating powder*. If a little of this powder be placed upon a fire-ſhovel over a hot fire, it gradually blackens, and at laſt melts. At that inſtant it EXPLODES WITH A VIOLENT REPORT.

" 56. Whenever uncombined muriatic, or any volatile acid is ſuſpected to be preſent in any chemical mixture, it may be detected by ammonia. A ſingle drop of ammonia held over the mixture will immediately render the VAPOUR VISIBLE.

" 57. Ammonia in ſolution may in like manner be detected by a ſingle drop of muriatic, or acetic acid, which will produce very evident WHITE FUMES. This is merely the reverſe of the former experiment.

" 58. Procure a bladder furniſhed with a ſtop cock; fill it with hydrogen gas; and then adapt a tobacco-pipe to it. By dipping the bowl of the pipe into a lather of ſoap, and preſſing the bladder, ſoap-bubbles will be formed, filled with hydrogen gas. Theſe bubbles will riſe into the atmoſphere, as they are formed, and convey a good idea of the principle upon which AIR-BALLOONS are inflated.

" 59. Procure a bladder ſimilar to that deſcribed in the laſt experiment. Charge it with a mixture of oxygen and hydrogen gaſes; blow up ſoap-bubbles as before; and touch them with a lighted match. The bubbles as they riſe will EXPLODE WITH A SMART NOISE." P. 544.

The vocabulary of chemical terms, and the general index, which are placed at the end of the book, are in alphabetical order, and form a uſeful appendage to the work.

ART. III. *Fragments of Oriental Literature, with an Outline of a Painting on a curious China Vaſe. By Stephen Weſton, B. D. F. R. S. S. A. R. L. H.* 8vo. 180 pp. Payne. 1807.

OF the miſcellaneous articles which compoſe this volume, that immediately following the preface and table of contents is Meleager's beautiful Idyllium on the Spring, with a Latin verſion, more cloſe and literal than the tranſlation made by Grotius, and a poetical paraphraſe in Engliſh. After this we find a compilation of paſſages from ſeveral Arabian and Perſian writers expreſſing thoughts ſimilar to thoſe of the Grecian poet. To this *cento*, (as Mr. Weſton ſtyles it, p. xxv.), are added ſome explanatory notes, the value of which would have been conſiderably enhanced by references to the various authors from whoſe works the Arabic and Perſian lines were ſelected.

The pedigree of an Arabian horſe follows (p. 28); it was ſuſpended from the neck of a celebrated charger, purchaſed in Egypt during the laſt campaign in that country, but a great part of the original Arabic, (of which a tranſlation is given, p. 30), has, by accident, as we ſuppoſe, been omitted.

The ingenious author prefaces ſome remarks on the manners of the Arabians with a paſſage ſo ſtrongly recommending the ſtudy of Arabic literature, to all whoſe object is an intimate acquaintance with the original language of the Bible, that we are induced to quote it in his own words:—

"It has often been ſaid by the profeſſors of Arabic, both at home and abroad, and impreſſed with great force on their hearers by Pococke, Hunt, Ockley, and Schultens, that the ſtudy of the Arabic language is the true road to the underſtanding of the Hebrew; and ſo certain is this obſervation, that the learned oriental world is now convinced no complete knowledge of the Scriptures can be obtained without a familiar acquaintance with the Arabic proſe and verſe writers, whoſe works and manner of compoſition have ſcarcely a ſhade of variation from the oldeſt Jewiſh manuſcripts of the Bible, in idiom, imagery, diction, and ſingular ſtyle of expreſſion; *(ſo)* that whilſt you are reading the beſt authors of Arabia, you meet continually with ſuch ſtrong reſemblances to what you have left in Hebrew, that you fancy you are ſtill peruſing the Proverbs of Solomon, or the poetry of Moſes and Iſaiah, the ſon of Amos.—Juſt as a French writer, (Bonnet), remarks of Pliny's letter to Trajan on the Chriſtians. 'It looks as if I had not taken up another author in reading the

Acts

Acts of the Apoſtles, but was ſtill perufing the Roman hiſtorian of that extraordinary ſociety." P. 49.

Mr. Weſton informs us, (p. 97), that *Tekht rawan* ſignifies, *both in Arabick and Perſian*, a litter or travelling bed. The thing may be uſed among the Arabs, and the name perhaps borrowed, but the participle *ravan* (روان) ſufficiently proves it to be merely a Perſian compound.

In the ſame page the author mentions *Mejnun and Leila*, "whoſe loves Nezami has ſung in a fine Perſian poem,"—he might have added, that *Khoſrû*, *Jami*, *Hatifi*, and many others had choſen the ſame romantic ſubject; and that the *Leila Mejnûn* of the laſt-mentioned poet has been printed at Calcutta in the Perſian type under the ſuperintendence of Sir William Jones.

From Aſſemanni's Catalogue of Oriental Manuſcripts in the Nanian Library at Padua, Mr. W. has extracted the following "account of a coloſſal ſtatue of bronze, which was thrown down in the reign of Walid, the firſt, ſon of Abdalmelec, Khalif of the race of Ommiah, in Egypt." The anecdote reſpecting this ſtatue is given by Aſſemanni from the works of *Al Damiri*, the celebrated Arabian naturaliſt.

"Hafedh Abu Bekr Alkhatib Albagdadi, ſpeaking in his book called Almottefec Valmofterec of Aſama ben Zeed, who preſided over the tribute of Egypt, under Walid and Soliman, ſon of Abdalmalek, ſon of Merwan, who built the ancient nilometer *(Mokkias)* that ſtood in the iſland of Foſtat in Egypt, ſays, that there was in Alexandria, upon a promontory of the ſea, a ſtatue of an idol called Sheraheel, of an immenſe ſize, which pointed with one of its fingers towards Conſtantinople, and the foot of this image was the height of a man's ſtature,—wherefore Aſama ben Zeed wrote to Walid ben Abdalmalek in theſe words, O Prince of the Faithful! there is now with us in Alexandria an image of braſs, called Sheraheel, and we are in want of fulſes, or copper money; and if the Prince of the Faithful ſhould approve we might melt the bronze ſtatue and caſt copper coin, but if otherwiſe, we pray the Prince of the Faithful to write whatſoever ſhall be his command. Then he (the Khalif) wrote to Aſama, you are not to remove the ſtatue before I ſend to you confidential perſons, in whoſe preſence it may be done. The Khalif then ſent thoſe truſty perſons, and the ſtatue was thrown down to the ground, and the eyes were diſcovered to be two precious ſtones of great price, and they *coined ſmall money into fulſes*." P. 102.

The author, in this laſt line, appears to have miſtaken the ſenſe of فضربه فلوسا Arabic words, merely ſignifying that they coined the *ſtatue* (not ſmall money) into *felus*, which is the plural of فلس ſmall copper coin.

In p. 105, Mr. Weſton offers a conjectural criticiſm on the following paſſage in Virgil's Georg. iii. v. 10.

" Primus Ego in patriam mecum, modo vita ſuperſit
Aonio rediens deducam vertice Muſas;
Primus Idumæas referam tibi Mantua palmas."

He cannot imagine that Virgil meant to bring palms from Idume, nor ſuppoſe, with Catrou, that the Roman poet meditated a voyage to the Levant.

He thinks *Idumæa* " unfit for its ſituation, and would endeavour to ſubſtitute another epithet in its place, could it be done without offering violence to the trace of the letters, and could it bring out a meaning more agreeable to the general ſcope of the paſſage than the preſent reading."

Mr. W. is aware, that the palms of Idume were uſed by the poets for palms in general, but he is induced by circumſtances to look for palms in a more confined ſenſe, the palms of Greece and the victories of its games.

Virgil declares—" I will be the firſt, if I ſurvive, to bring the Muſes from the Aonian Mount. I will alſo be the firſt to bring with me Idumean palms. I will erect a temple on the banks of the Mincius. Cæſar ſhall be the God, and I, the conqueror in purple, will exhibit the games, &c."

If it may be aſked, ſays Mr. W., from whence Virgil was to bring the Idumean palms? the anſwer is, certainly from Aonia, whither he was juſt gone but the inſtant before, —" and if we inquire for what purpoſe, it may be anſwered, for the Mincian games, where Virgil, as conqueror, in honour of Auguſtus, was to drive his hundred chariots in the preſence of all Greece." On the words " centum quadrijugos agitabo ad flumina currus,"—Servius remarks, " id eſt, unius diei exhibebo Circenſes,"—the palms were then deſigned for the poet who promiſed to celebrate his own victories over the Muſes of Helicon. As the Muſes come from Greece, ſo do the palms in queſtion, and Mr. W. thinks it not improbable that Virgil wrote,

" Primus *Ithonæas* referam tibi Mantua, palmas."

" Ithone

" Ithone was a town in Bœotia, ſacred to Minerva, whoſe temple ſtood in a plain before Coronœa, where the Παμβοιώτια were celebrated, hinc illæ palmæ.—Callimachus mentions the Ithonian games.

" Ἤνθον Ἰτωνιάδος μὶν Αθαναίας ἐπ' ἄεθλα.

" We learn alſo from Statius that Ithone was ſacred to Minerva,

" Ducit Ithonæos atque Alcumenæa Minervæ
Agmina."—Theb. vii. 330.

" And in another important paſſage, lib. ii. near the end,

" Seu Pandionio———
Monte venis, ſive Aonia devertis Ithone." V. 721.

This conjectural criticiſm is followed by ſome remarks on a diſtich in the *Carmen Tograi*, an Arabic poem printed at Oxford in 1661,—on Genders,—on an Eaſtern proverb ſignifying that " The firſt man who forgot was the firſt of men," and other articles ſo ſhort, that were we to notice them more particularly, we ſhould be obliged to tranſcribe almoſt the whole.

An engraving prefixed to this volume repreſents a man ſtanding with one leg on a dragon, the other drawn up in the air. One ſign of the Chineſe Zodiac is a dragon, and the man looks towards the great bear. Some pages of the introduction are devoted to an account of this aſtronomical painting, which is found on a china-vaſe in the author's poſſeſſion.

On the ſubject of a Perſian Lexicon, mentioned in the preface, (p. xvi.), we have the pleaſure of informing our readers, that the excellent work which Mr. Weſton particularly recommends, the فرهنگ جهانگيري *Farhang Jehangeeri*, has contributed its moſt valuable treaſures towards the compilation of Mr. Gladwin's new Perſian Dictionary, publiſhed before this time, probably, at Calcutta.

We ſhall here conclude our notice of Mr. Weſton's Miſcellany; and if ſimilar works have, by faſtidious critics, been pronounced *things of ſhreds and patches*, it is to be recollected, that this ingenious author profeſſes to offer *fragments* only; and that his motto is, " Ου μονον τας μαζας χρυσιν αλλα και τα μικρα ψηγματα μετ' ακριβειας συλλεγουσιν ανθρωποι."—" Men collect gold not only in lumps, but alſo in ſmall fragments, with the minuteſt accuracy."—Chryſoſt.

ART.

ART. IV. *A Charge delivered to the Clergy of the Dioceſe of Rocheſter, at the Ordinary Viſitation of Thomas, Lord Biſhop of Rocheſter.* 4to. 28 pp. Payne. 1807.

THIS is an excellent compoſition, and the latter part of it in particular delivers our own opinions on a great and important queſtion, with ſo much force and preciſion, that were the occaſion to require it, we would gladly make the proteſtation of our own ſentiments in the ſame form and ſubſtance.

The charge is divided into two parts; the firſt may be termed the Eccleſiaſtical Buſineſs of the Viſitation, the ſecond diſcuſſes the momentous queſtion of the Privileges claimed by the Roman Catholics, who are impatient to advance from a ſtate of toleration to a ſtate of power. With reſpect to the buſineſs of the viſitation, the dioceſan forcibly exhorts his clergy to demonſtrate a compliance with the 70th canon, in making regular annual returns of copies of the pariſh regiſters to the regiſtry of the dioceſe. The importance of accuracy in this particular is ſufficiently obvious. The regular tranſmiſſion of property from one perſon or from one generation to another, ſince the heraldic viſitations and the inquiſitiones poſt mortem have been diſcontinued, cannot be ſecure without it. To prevent fraud or miſtake, the biſhop enjoins the miniſter to keep theſe volumes in his own hands. The clergy are next admoniſhed to prevent, as far as poſſible, a ſpecies of clandeſtine marriage very frequent in the metropolis, or in large pariſhes in the country, but eaſily detected and prevented in thoſe which are ſmaller. This is where parties are married by the publication of banns in pariſhes where they do not actually reſide. In every caſe of this kind, the clergyman is liable both to cenſure and to penalty. The next topic introduced is the ſubject of education, and the duty of teaching children in their reſpective pariſhes our excellent Church Catechiſm. The biſhop's ſentiments on this ſubject are thus energetically expreſſed:

"I ſhall introduce another topic by obſerving, that the care of forming the docile minds of the riſing generation is not among the laſt of thoſe, which call for the exertion of the pariſh prieſt. To ſtate the reaſons for this would be ſuperfluous. What I have to obſerve upon it, is, that as the wiſdom of the framers of our liturgy is no where more conſpicuous than in the admirable epitome of chriſtian doctrine, which they have left to us in the Church Catechiſm, ſo is it the peculiar buſineſs of the clergy to ſee that all within their reſpective pariſhes who are capable of learning

and comprehending it, ſhould be invited, diligently, inſtantly, and preſſingly invited, to perfect themſelves in it. This is highly expedient on two accounts, the one, that children from the moment that they are capable of conceiving or underſtanding any thing, may be inſtructed in the one thing needful, what they are to do that they may be ſaved; the other, that by early, and therefore deep-rooted inſtructions in the true doctrines of the goſpel, they may have ſome ſecurity againſt being carried away by infidel or fanatical deluſions. Infidelity, as being generally founded in ſpeculation, for which they have no leiſure, is not apt to diſturb the humble minds of the common people, but rather fixes its ſtation, where the vanities and pride of life, and the deceitfulneſs of riches come in aid of its pretenſions; but they are peculiarly expoſed to be led aſide by the extravagant, and, to the ignorant, the enticing inſinuations of enthuſiaſm. I am firmly perſuaded, that the contents of the Catechiſm, however ſhort, if careſully taught, and imprinted on the underſtanding in its full ſenſe and meaning, which may be done by many excellent expoſitions of it, of almoſt equal brevity, will be a ſure preſervative againſt this danger. What is really intended by the doctrinal articles of our church in the abſtruſe points (particularly that of election), which by ſome are maintained to be the excluſive tenets of the goſpel, is here ſo reaſonably and ſo perſpicuouſly laid down, that none, who are not willing to be deceived, can fall into error concerning them." P. 13.

We now come to the moſt intereſting ſubject of the catholic claims, and here we ſhould be glad to tranſcribe the whole. The Bp. of R. begins with ſtating, that this queſtion may not only be diſcuſſed with propriety, but that we are all of us well qualified to form a juſt opinion concerning it. It is the duty of clergymen, both as miniſters of the goſpel, and as members of this our church, not only to have a general knowledge of the chriſtian faith, but a familiar acquaintance with our eccleſiaſtical polity. So indeed have our clergymen been accompliſhed in both theſe particulars, that no injurious errors have been ſtarted which have not been effectually confuted, no attempts made againſt our eccleſiaſtical conſtitution which have not been effectually reſiſted. In addition to ſuch qualifications on the part of our miniſtry, our church has been peculiarly diſtinguiſhed by its ſpirit of toleration; ſuffering ever that freedom of opinion to be exerciſed which keeps within thoſe limits, which the peace of ſociety demands. The moment that the neceſſity ceaſed for the penal laws, which heretofore reſtrained the Roman catholics, it is conceded that they had a juſt claim to their relaxation, but it is preſumed that they have, in another part of the United Kingdom, been admitted to ſuch rights and

privileges

privileges as advance to the extreme bounds of toleration, and as ought to have ſatisfied every wiſh. But this is far from being the caſe, vigilance, therefore, in eſtimating their claims, becomes a neceſſary duty. From the period of the Reformation, the ſpiritual authority of the crown has become a fundamental principle of the conſtitution. The king is ſworn to maintain it, and the people are bound to ſupport him. It is recogniſed in the bill of rights and the act of ſettlement. The obligation of the clergy on this head is ſtill more eſpecial and particular. They acknowledge the principle in the 37th article, and by the firſt canon are enjoined openly to defend it. Such being the rights of the crown, involving the ſecurity of the ſubject, we may thus addreſs thoſe who claim the ſame power and privileges with ourſelves.

"We tender them to you on the ſame terms and conditions by which we ourſelves hold them; if you wiſh to enjoy the full benefits of the conſtitution, you muſt conform to the fundamental principles of it, for you have no right or title, in a proteſtant government, to be put into a better ſtate than the proteſtant ſubject. With the free exerciſe of your religion we do not interfere; while we lament your errors, with the pious and chriſtian hope that God may diſpoſe your hearts to the amendment of them, we reſpect your conſciences.

"A direct refuſal of compliance with ſuch terms, which are thoſe preſcribed by the ſtate, on grounds of right which are acknowledged and acted upon in other caſes, and therefore will not be diſputed in this, would ſeem to cut the matter ſhort, and to leave both parties in their preſent condition. But as reaſons are aſſigned for ſuch refuſal, it will be proper to conſider them, as well becauſe we are bound in candour ſo to do, as that a review of them will lead directly to a deciſion on the ſubject." P. 19.

What are theſe reaſons for refuſal? They are bound as by an article of faith in ſpiritual matters to another power: yet they avow reſpect to the ſecurity of our church, and reverence thoſe doctrines againſt which the oath of allegiance is preſcribed. But, obſerves the biſhop, how can we accede to this plea. Who ſhall diſtinguiſh between civil and religious obedience, who ſhall detach things ſpiritual from things temporal? A divided and partial ſervice is morally impoſſible.

"If we apply this axiom, for ſuch in truth it is, to the entire allegiance, which by the laws of this country is due to the ſovereign from his ſubjects, and reflect on the other hand, to what ſuperior theſe perſons reſerve a portion of theirs, of what character he is, what pretenſions he aſſumes, what authority he once exerciſed

erciſed in this nation, and ſtill exerciſes in others, we have a plain and obvious concluſion before us." P. 21.

What the right reverend author ſays further on this ſubject muſt not be weakened by our abridgment.

" When they offer to us the fulleſt pledges of their forbearance to our church, and of their renunciation of the horrible doctrines which have debaſed their own, we doubt not their ſincerity, nor are we inclined to reſort to our annals, for the proof of ſimilar aſſurances having heretofore been ſpeciouſly given, and ſcandalouſly violated. We do not however heſitate to declare, that we feel it impoſſible to accept ſuch pledges from them, becauſe they are Roman catholics. As Roman catholics, if they are honeſt ones and true to their church, and far be it from us to injure them by a contrary ſuppoſition, they are not entitled to make the offer; as Roman catholics they have it not in their power, whatever their inclination may be, to abide by it. As Roman catholics, they are the ſubjects of a power which exacts, rigorouſly exacts, implicit and univerſal obedience; whoſe rule is not confined to outward actions, or exerted only in external diſcipline, but includes even the heart and conſcience, the very ſpirit and ſoul of man within its controul. The authority of the church is the primary and imperious principle to which they muſt bend, to which every action and word and thought muſt be abſolutely ſubjected. While they acknowledge and ſubmit to this, no proteſtations of individuals, whether laity or clergy, no declarations, even of public bodies and univerſities, however formal and explicit, are of any avail. They have no force, no authority, no ſanction. Let the potent mandate iſſue for the recall of them, and they are recalled; ready, patient, unreſiſting obedience muſt follow.

" Little am I inclined, while ſpeaking of this mighty authority, to look back into the hiſtory of the Church of Chriſt, and to retrace the ſufferings which during a long ſucceſſion of ages it experienced all over Europe, and not leaſt in this kingdom, from the intolerant exerciſe of it. Rather let us acknowledge that to theſe ſcenes of perſecution and cruelty a better temper has ſucceeded, that chriſtian people are no longer injured and inſulted, the rights of princes invaded, or the allegiance of their ſubjects inhibited by the pretenſions of the Roman pontiff. But while we wiſh to caſt a veil over what is paſt, and to place the preſent ſtate of things in the faireſt point of view, let us not ſuffer our minds to be withdrawn from the reflection, that though theſe pretenſions are no longer openly aſſerted, and appear to lie dormant, yet that not one jot or one tittle of them has ever been annulled, or the great principle on which they are founded in the very leaſt degree diſclaimed. The tremendous decrees of the fourth council of Lateran, thoſe of Tholouſe, Lyons and Conſtance, are indeed conſigned to an apparent oblivion among the muniments of the

Vatican,

Vatican, but they ſtill exiſt, uncontroverted and unrepealed; they exiſt, 'incluſi in tabulis, tanquam enſis in vaginâ reconditus,' and may be again drawn forth and called into action, to the great injury of the chriſtian world." P. 21.

The biſhop proceeds with great energy to draw the attention of his hearers to the Hierarchy, which has of late ſo advanced itſelf in another part of the united kingdom, and to the power which it there exerciſes. The deduction is, that it exhibits no recommendation for admiſſion into the power of the ſtate, nor any collateral ſecurity for a proteſtant church and conſtitution.

Another circumſtance is mentioned, which indeed muſt have impreſſed every member of the proteſtant church, and this is the "bolder tone which has been aſſumed for ſome time paſt by the clergy, and others of *the Roman* church, in many of their publications."

From a defence of their claims, they have proceeded to calumniate us, to repeat exploded ſlanders, to retort the charge of perſecution. The biſhop might have added, and impudently to deny the moſt ſure and certain facts of the Engliſh annals. This we ourſelves have ſeen in a recent publication, and ſhall in due time notice.

The addreſs concludes with the ſolemn avowal that in the writer's opinion, the relative ſituation of our church and the church of Rome, as far as the one is open to danger from the pretenſions of the other, is precilely the ſame as when the Prince and Princeſs of Orange refuſed their aſſent to the repeal of thoſe laws which is now aimed at. Every ſpecies of violence, diſorder, and uncharitableneſs, is diſclaimed, and the wiſh is expreſſed, that under every difference of religious opinion, all may unite in efforts to preſerve brotherly love, peace, good order, and regularity, all join in endeavours to promote the public ſecurity at this momentous criſis.

The careful analyſis of this charge, and above all, the high character of the author for every accompliſhment which can improve or embelliſh life, renders all commendation from us ſuperfluous. We cannot however forbear to urge its attentive peruſal to every member of that church, the claims and authority of which it is equally our pride and duty to vindicate and ſupport.

ART.

ART. V. *Primitive Truth, in a Hiſtory of the Internal State of the Reformation, expreſſed by the early Reformers in their Writings; and in which the Queſtion, concerning the Calviniſm of the Church of England, is determined by poſitive Evidence.* 8vo. 283 pp. Hatchard. 1807.

TO a work of reaſoning, the name of the author can add nothing. It may therefore be withheld without injuring, in the ſmalleſt degree, the cauſe which his *arguments* are meant to ſupport; but the caſe is very different when a cauſe is to be ſupported by the evidence of *hiſtory*. The hiſtorian may indeed refer the reader to the authorities on which his narrative is built; or, as in the work before us, the narrative may conſiſt of little more than extracts from original records; but as the number of readers are comparatively few, who have an opportunity of conſulting ſuch records, and perhaps ſtill fewer, who will ſubmit to the trouble, every compiler ſhould give his name to the public as a pledge for the fidelity of his compilation. In theological controverſies, of ſuch general concern as to leave hardly any man wholly exempted from party-prejudice, this pledge is of peculiar importance; more eſpecially if the compilation conſiſt for the greater part of tranſlated extracts from dead or foreign languages.

We were therefore not a little diſappointed on finding no name, either in the title page of the work before us, or ſubſcribed to the dedication of it to the archbiſhops and biſhops of the church of England; and to that diſappointment was added a ſlight ſuſpicion of the author's competence to the taſk which he had undertaken to perform, when we found him, in the preface, (p. 13), confounding, as it appears to us, the *predeſtination* of *Calvin* with the queſtion of *neceſſity*, which has ſo long been agitated in the ſchools of philoſophy. We mention theſe circumſtances merely to put others, who from the ſame cauſes may be apt to entertain ſimilar ſuſpicions, on their guard; for there are very few books indeed, in the controverſy concerning the Calviniſm or Anti-Calviniſm of the Church of England, which we have read with greater ſatisfaction than that of which we are now to make our report. We certainly do not agree with the author in every opinion which he incidentally throws out, and to ſome of his arguments we may perhaps ſtate objections; but to his general concluſion, "that there are many called Calviniſts and others Arminians, who are building all their hopes towards God upon the merits and mediation of JESUS CHRIST, and upon

the

the gracious help of the ALL-SUFFICIENT," we give our hearty aſſent.

In the four firſt ſections of this work, the author quotes from Strype and Burnet, an account 1. of events in the reign of Queen Mary; 2. of what he calls the circumſtances of things in the beginning of the reign of Elizabeth; 3. of the contention about veſtments and ceremonies; and 4. of certain frivolous objections againſt the government of the church of England, which were anſwered by Jewel, biſhop of Saliſbury. On theſe ſections we have no remarks to make, becauſe Burnet and Strype are, with reſpect to the queſtion, at iſſue between Calviniſts and Anti-Calviniſts, entitled to credit only for what they prove, not for what they barely aſſert. Their expreſſions are not the expreſſions of the early reformers; they cannot therefore be admitted among the witneſſes whoſe poſitive evidence is to determine the queſtion concerning the Calviniſm of the church of England; and one of them is ſo well known to have been prejudiced in behalf of King William's favourite *comprehenſion*, that neither party can place implicit confidence in his narrative, except when he refers to authorities, which every man may conſult. The correſpondence between Jewel, Grindal, Horn, Sands, Pilkington, &c, and Peter Martyr, Bullinger, Gualter, and other Swiſs reformers, which has been preſerved by Burnet, is indeed valuable as *original* evidence of the ſentiments of the Engliſh reformers; but we are not ſure that it is entitled to all the credit which this author gives to it. Dr. Laurence has proved, with the force of demonſtration, that the greater part of our conteſted articles were literally tranſcribed from Lutheran *confeſſions*, or from works of the higheſt authority among the German Lutherans; and it ſeems to be the object of the preſent author to ſet aſide the inference drawn from this incontrovertible fact, and to prove from the correſpondence in queſtion, that the Helvetic divines were the only foreigners to whom our reformers looked up with reverence, and that the Helvetic confeſſion is the only foreign creed with which our articles and homilies are in perfect harmony.

It is indeed true, that Hooper, in his letter to Bullinger, dated the 8th of Febr. 1550, ſays that " the Archbiſhop of *Canterbury*, the Biſhops of *Rocheſter*, *Ely*, *St. Davids*, *Lincoln*, and *Bath*, were ſincerely ſet on advancing the purity of doctrine, AGREEING IN ALL THINGS WITH THE HELVETIC CHURCHES," (p. 37). It is likewiſe true, that Jewel, in a letter, (28th April, 1559), to Peter Martyr, ſays—" Nos Articulos omnes religionis et doctrinæ exhibuimus

buimus Reginæ, et NE MINIMO QUIDEM APICE DISCESSIMUS E CONFESSIONE TIGURINA;" that, in another letter, dated 7th Feb. 1562, he ſays—" NE UNGUEM QUIDEM LATUM ABSUMUS A DOCTRINA VESTRA;" and that, in a letter of the 27th Aug. 1566, Grindal, Biſhop of London, informs Bullinger, then at the head of the Helvetic churches, that he deemed the controverſy, which at that period was agitated in England, about the ſacerdotal veſtments of no importance, " præſertim quum *pura Evangelii Doctrina nobis integra ac libera maneret*, IN QUA AD HUNC USQUE DIEM *(utcunque multi multa in contraria moliti ſunt)* CUM VESTRIS ECCLESIIS, VESTRAQUE CONFESSIONE NUPER DEDITA, PLENISSIME CONSENTIMUS." (Pp. 38, 40.) But all this tends not in the ſmalleſt degree to prove that we are not to look for the *origin* of our articles, and, of courſe, for the *ſenſe* in which they are to be interpreted, where they have already been found by Dr. Laurence. The preſent author proves, by the teſtimony of the ſame Jewel, and Grindal, and other eminent divines who flouriſhed in the reign of Elizabeth, that what is called the *reformation* under her, was, in the ſtricteſt ſenſe of the words, a *reſtoration* of religion to that ſtate in which it was left by the ſixth Edward.

" Religio *reſtituta eſt* in eum locum, quo ſub Edwardo rege fuerat," ſays Jewel to BULLINGER, May 22, 1559. Cox, *Biſhop of Ely*, writing at the ſame time to WOLFGANG WEIDNER, ſays—" Stabilitur apud nos, per omnia regni loca, ſincera Chriſti religio, *eâdem prorſus ratione*, quâ ſub Edwardo olim noſtro, beatiſſimæ memoriæ, promulgata erat." And Grindal, in a letter to ZANCHY, here quoted, ſays—" Quo primum tempore Sereniſſima Elizabetha fæliciſſimis auſpiciis regni gubernacula ſuſceperat, doctrina cultúque profligato Papiſtico, ad *eam* adminiſtrandi Verbi Dei, ſacramentorúmque et totius religionis *normam*, quæ, regnante beatæ quidem, ſed et luctuoſiſſimæ memoriæ Edwardo ſexto, in noſtris Eccleſiis *deſcripta conſtitutáque fuerat, omnia revocavit.*" Pp. 33, 34, 85.

But there is no evidence whatever that Cranmer and his aſſociates paid any peculiar deference to the Helvetic reformers; while it is incontrovertible that they corroſponded on every queſtion of importance with MELANCTHON, and tranſcribed many of the articles, which they eſtabliſhed in the Church of England, from his *Loci Theologici*, and from the *Augſburgh* and *Wirtemburgh confeſſions*. It is true that, towards the end of Edward's reign, they renounced the Lutheran notions of the Lord's Supper, which, till that period,

Cranmer at leaſt had entertained; ſo that *in all things* they did not harmonize with the Lutherans; but it is equally true, that in the beginning of Elizabeth's reign, the doctrine of the Engliſh church did not, in *every* point, harmonize with the doctrine of the Helvetic churches. It is univerſally known, and acknowledged by this author, that Zuingle, the great Helvetic reformer, carried the ſupremacy of the civil magiſtrate over the church to the higheſt pitch, making it indeed abſolute; and ſuch was the doctrine inculcated by our eighth Henry and his courtly divines*; but Jewel ſays of Elizabeth, "Regina non vult appellari aut ſcribi *Caput Eccleſiæ Anglicanæ;* graviter enim reſpondit, illam dignitatem ſoli eſſe attributum Chriſto: nemini autum mortalium convenire."

In the reign of Elizabeth therefore the Church of England deviated from the doctrine of the Helvetic churches as much as from the doctrine of the Lutherans; while Dr. Laurence has brought ſuch evidence as far outweighs the general profeſſions of the greateſt and beſt men among our reformers, that the articles in debate between our Calviniſts and Anti-Calviniſts, were *tranſcribed*, not from the Helvetic, but from the Lutheran confeſſions. That in every thing, except what relates to the Lord's Supper and the authority of the civil magiſtrate in matters purely ſpiritual, the harmony of doctrine in the three churches is ſtriking, no man will diſpute, who ſhall read without prejudice our thirty-nine articles, Laurence's Sermons, and the Helvetic Confeſſion, which is here publiſhed; and the effect of this harmony "to allay the heat of an odious controverſy," which is the object that the preſent author profeſſes to have in view, will not be the leſs powerful that our church did not borrow her creed from the Helvetians. To promote this object it ought, on the

---

* It appears (from Burnet's Hiſt. of the Reform. vol. 1. record. book 3. num. 21. queſt. 13, 14.) that Henry wiſhed to extort from the clergy an acknowledgement, that, in a caſe of neceſſity, of which he was to be the judge, he might, in virtue of his royal authority, ordain prieſts and conſecrate biſhops; and that the two archbiſhops differed in opinion, Cranmer acknowledging that *he might*, and Lee declaring that *he might not*. It is but fair to the memory of Cranmer to add, that, when he weighed the force of the arguments of the archbiſhop of York, and thoſe who adhered to him, he altered his opinions, "ſubſcribing, as Burnet ſays, the book that was afterwards ſet out, which is directly contrary to thoſe opinions."—*Rev.*

contrary, to be the more powerful; for the eſſential articles of the Helvetic and Lutheran confeſſions were eſtabliſhed many years before the calviniſtic doctrine of predeſtination diſturbed the peace of the Chriſtian world; and therefore, ſince our articles harmonize with thoſe confeſſions, the fair inference is, that our reformers neither adopted nor explicitly condemned the peculiar doctrines of Calvin.

In this author's verſion of that chapter of the Helvetic confeſſion which treats of the *fall of man*, of *ſin*, and of the *cauſe of ſin*, a very different view is given of the conſequences of the firſt tranſgreſſion, from that which is exhibited in Calvin's Inſtitutes and the Weſtminſter Confeſſion of Faith. It would indeed be difficult to make a ſatisfactory anſwer to him, who ſhould alledge that in the chapter, as here tranſlated, there are ſome paſſages exceedingly obſcure, and others which ſeem to involve contradictions; but the following extracts are extremely perſpicuous, and by them ſuch as are obſcure ought ſurely to be interpreted.

"In the beginning God created man after his own image, in righteouſneſs and true holineſs, good and upright: but, by the ſuggeſtion of the ſerpent, and *by his own fault, declining from goodneſs and rectitude*, he became ſubject to ſin and death, and to various calamities."

— — — — — — — —

"We acknowledge, therefore, that original ſin is in all men; and that *all other ſins* which *ſpring from this*, are to be called, and truly are *ſins*, by whatever name diſtinguiſhed, as *mortal*, or *venial*, and that too which is denominated *the ſin againſt the Holy Ghoſt*, and which is never forgiven. But we confeſs that all ſins are not equal, though they all proceed from the ſame fountain of corruption and unbelief; but, that ſome ſins are more heinous than others are. Thus, our Lord ſaid, It will be more tolerable to Sodom, than to the city which has rejected the word of the Goſpel.

"We therefore condemn thoſe who have taught a contrary doctrine; eſpecially PELAGIUS, and his followers, who, with the Stoics, repreſent all ſins equal—and we reprobate all thoſe who make GOD the author of ſin; for it is plainly written, Thou art not a God who willeſt iniquity.—And verily, there is ſo much depravity and ſin within ourſelves, that there cannot be any neceſſity to pour into us any new depravity, or to increaſe the meaſure of our wickedneſs. Therefore, when, in the Scriptures, God is ſaid to *harden*, to *blind*, and to *deliver over* to a reprobate ſenſe, it muſt be underſtood that he does it in *juſt judgment*, as a *righteous judge and avenger*. Laſtly, whenever, in the Scripture, God is ſaid, and ſeems to do ſome evil, it is not ſo

meant, as if man did not do the evil, but only that God ſuffers it to be done, and does not hinder it ————; or, he is ſaid to do the evil, becauſe he uſes the wickedneſs of men to ſubſerve ſome good purpoſe, as he did the wickedneſs of Joſeph's brethren; as alſo, becauſe he reſtrains the wickedneſs of men, that it do not break forth, and increaſe beyond meaſure.

"Thoſe other queſtions, Whether God *willed the fall of Adam?* Whether he *forced him to fall?* or, Why he did not prevent his falling? and all queſtions of this ſort, we place among thoſe of *curious inquiry;* contenting ourſelves with knowing, that the LORD had ſtrictly commanded Adam, that he ſhould not eat of the forbidden fruit, and that God puniſhed his diſobedience." Pp. 47, 48, 49, 50.

That this is not the doctrine of Calvin or Calviniſts will be admitted by every one, who has looked into the Inſtitutes or the Weſtminſter Confeſſion of Faith; but it muſt be acknowledged on the other hand, that it is the doctrine not of Calvin, but of the Stoics and of Pelagius that is here explicitly condemned by the Helvetic reformers. On the ſubject of *free-will*, after obſerving that, before the fall, man was upright and free; able to continue in that ſtate, but capable of declining from it, thoſe reformers thus expreſs their ſentiments of his abilities after the fall.

"He was not," ſay they, "ſo deprived of underſtanding, nor was the power of willing ſo taken from him, as that he was changed into the condition of a ſtock or a ſtone. But theſe powers are ſo altered and weakened in man, that they cannot any more perform their functions, as before the fall. For the underſtanding is obſcured; and the will, which before was truly free, is now become ſervile; for it ſerves ſin, not by conſtraint, but willingly. It is ſtill called *The Will,* and not by a term expreſſing reluctance, or conſtraint, or force of any kind. Therefore, in regard to moral evil, or ſin, man is not compelled to it, either by God or by the Devil; but he doeth evil of his own accord: and, in this reſpect, his will is moſt free." P. 50.

Whether, in the opinion of the Helvetic churches, this alteration of the human intellect and will, which renders them incapable of performing their functions, as before the fall, conſiſts of a poſitive depravity of theſe faculties, or reſults, as Biſhop Bull taught, from the withdrawing of thoſe ſupernatural graces of the Holy Spirit which were beſtowed on Adam to fit him for heaven and immortality, is not very evident. It appears, however, from the following paragraph, that the functions which the intellect and will are unable to perform, relate to ſpiritual and heavenly things, of which it

is not eaſy to conceive how the natural man could, in *any ſtate*, form a correct judgment.

" As to good and virtuous actions, continues the Confeſſion, the mind of man never of itſelf judges rightly of them *in their relation to ſpiritual and heavenly things*. For the goſpels and writings of the Apoſtles inſiſt on the neceſſity of *regeneration* to every one's ſalvation. By which it is evident, that our firſt birth from Adam does not confer any thing by which we may be ſaved. And St. Paul affirms, that the natural man perceiveth not the things of the Spirit of God, &c.; and that we are not ſufficient of ourſelves alone, even to think what is good." P. 51.

Nothing is here ſaid of the utter inability of fallen man to perform the moral duties of civil ſociety. His inability reſpects a future ſtate of everlaſting happineſs in heaven, which no moral work that man ever could perform is of ſufficient value to purchaſe; and for which we do not believe that Adam before his fall could have fitted himſelf, but under the gracious guidance of God's good ſpirit, which, in the opinion of the Helvetic churches, is ſtill ſufficient for every Chriſtian, who is not wanting to himſelf.

" In regeneration," ſay they, " the underſtanding is enlightened by the Holy Spirit, ſo that it can apprehend both the myſteries and the will of God. And the will itſelf is not only changed by the Holy Spirit, but has ſuch renewed powers, that it can will and do that which is good of its own accord. If this be not allowed, we deny Chriſtian liberty, and introduce the legal bondage. But the Prophet repreſents God ſaying, I will put my laws *in their mind*, and in their hearts will I write them.—The Lord alſo, in the Goſpel, ſays, If the Son make you free, *then are ye free indeed*.—Paul alſo, writing to the Philippians, ſays, To you it is given, through Chriſt, not only that you may be able to believe in him, but alſo to ſuffer for his ſake.—And again, I am perſuaded, that He, who has begun a good work in you, will perfect it unto the day of the Lord Jeſus.—Alſo, It is God who works in you, both that *you may will* and that *you may perform*.

" In which regard, we teach that two things ought to be diſtinctly obſerved. Firſt, that the Regenerate, in willing and doing what is good, not only work *paſſively*, but *actively*. They are acted upon by God, that they themſelves may act in doing what they do. And St. Auguſtin very properly cites the ſaying, that God is our *Helper*; for it is not poſſible, that any one ſhould be *helped*, who is *not doing*, or *endeavouring to do ſomething*." P. 52.

How different is this from the doctrine of Calvin! who

reprobates in the ſevereſt terms the notion of the human will co-operating with the divine grace; who affirms that thoſe, who entertain that notion, "*peſtilentiſſimè* hallucinantur;" and who repeatedly ſays, "Electa eſſe INSTRUMENTA vel ORGANA, (acting of courſe only *paſſively*), quibus miſericordiam ſuam exercet Deus, et nomen ſuum in eis glorificat!" In the chapter which treats of God's predeſtination, and election of the Saints, the Helvetic Confeſſion ſays,

"God has from the beginning, freely and of his mere favour, without any reſpect of perſons, predeſtinated or elected the *Saints*, whom he will ſave by CHRIST; according to what the Apoſtle has ſaid, GOD has choſen us *in him* before the foundation of the world—and again, Who has ſaved us, and called us with an holy calling, *not according to our works*; but according to his own purpoſe and grace, which was given to us *through* CHRIST JESUS before all time, but is now made manifeſt by the appearing of our Saviour JESUS CHRIST. Therefore, GOD did not chooſe us without ſome medium, although that medium be not any merit in us: but he choſe us in CHRIST, and for CHRIST's ſake; ſo that *they* who are *now grafted* into CHRIST by faith, are alſo his elect; and *they* who are *not in* CHRIST, are reprobates, according to that of the Apoſtle, Examine yourſelves, whether ye be in the faith. Know ye not your own ſelves, that JESUS CHRIST is in you, except ye be reprobates?

— — — — — — — —

"And, though *the Lord knoweth them that are his;* and though mention be made of the ſmall number of the elect, we ſhould, notwithſtanding, hope well *of all*, and never raſhly account any one to be a reprobate; for St. Paul told the Philippians, I give thanks for you ALL, *(meaning the whole congregation at Philippi)*, for that ye are come into the communion of the goſpel, having this perſuaſion, that He who has *begun* a good work in you, will *perfect* it; as it is meet that I ſhould think this *of you all.* And when the Lord was aſked, Are they few, who ſhall be ſaved? He did not ſay, that few or many will be ſaved, or deſtroyed; but rather exhorted, that every one ſtrive to enter in at the ſtrait gate—as if he had ſaid, It is not for you to make ſuch uſeleſs inquiries, but to take care, that you yourſelves go in the right road to heaven.

— — — — — — — —

"We therefore diſallow thoſe, who, *without regard to Chriſt*, inquire, Whether they were eternally elected, and what God decreed concerning them before all time. Inſtead of this, every one muſt attend to the goſpel, and believe the goſpel; and then conclude, if he really believe in CHRIST, and is in CHRIST, that he is one of GOD's elect." — — — — — —

"In the temptation concerning predeſtination, and which perhaps is more dangerous than any other, we ſhould derive comfort from the

the conſideration that God's promiſes are *general to all that believe* —that he himſelf ſays, *Aſk, and ye ſhall receive: Every one that aſks, receives*—laſtly, that with the univerſal church we pray, *Our Father, which art in Heaven*; and that, by *baptiſm*, we were *grafted into the body* of CHRIST, and are frequently nouriſhed in the church with his fleſh and blood unto eternal life. Strengthened by theſe, we are commanded to *work out our own ſalvation with fear and trembling.*" Pp. 54, 55, 56, 57.

This view of predeſtination is in perfect harmony with the view of that doctrine given by Dr. Laurence as it was taught by the Lutheran reformers. It obviouſly relates not to the final ſalvation of individuals, but to the everlaſting purpoſe of God with reſpect to the church, againſt which the gates of hell ſhall never prevail. Far from adopting the gloomy notions of Calvin, the Helvetic reformers have here directly *cenſured* thoſe notions; for as Calvin is the only divine of eminence, we believe, whoever attempted to aſcertain the comparative numbers of *the elect* and *the reprobate*, and as the Confeſſion, from which theſe extracts are taken, was written in 1566*, it ſeems impoſſible to doubt that he is alluded to in the remarkable words—" It is not for you to make ſuch uſeleſs enquiries." Accordingly, in the very next chapter of this Confeſſion, the Helvetic reformers ſay—" Moreover, we believe and teach that the Son of GOD our Lord JESUS CHRIST, from all eternity, was predeſtinated or foreordained of the Father to be the *Saviour of the World.*" How widely different is this from Calvin's notions of predeſtination?

" Prædeſtinationem vocamus æternum Dei decretum, quo apud ſe conſtitutum habuit quid de *unoquoque homine* fieri vellet. Non enim pari conditione creantur omnes; ſed *aliis vita æterna, aliis damnatio æterna præordinatur.* Itaque prout in alterutrum finem *quiſque conditus eſt*, ità vel ad *vitam* vel ad *mortem prædeſtinatum* dicimus. — — — Quod ſi in eo ſumus electi, non in nobis ipſis reperiemus electionis noſtræ certitudinem; ac ne in Deo quidem Patre, ſi nudum illum abſque filio imaginamur. Chriſtus ergo ſpeculum eſt in que electionem noſtram contemplari convenit, et ſine fraude licet †."

It appears from the extracts of the Helvetic Confeſſion which are here publiſhed, that the authors of that confeſſion,

* It is indeed only a re-publication, with additions and illuſtrations of the Confeſſion which had been publiſhed in 1536.

† Inſtit. lib. 3. c. 21. § 5. et c. 24. § 5.

on the ſubject of juſtification by faith, differed as widely from the doctrine, if not of Calvin himſelf, certainly of his pretended followers, who among us arrogate to themſelves the character of the only true churchmen, as on the ſubject of God's eternal decree. If therefore the thirty-nine articles of the church of England be, on all theſe points, in perfect harmony with the Helvetic Confeſſion, it follows undeniably that the doctrine of thoſe articles cannot be, in the proper ſenſe of the word, *Calviniſtical*; but we have ſeen that Jewel and Grindal, who were two of the biſhops by whom our articles were agreed on, in the convocation holden in London in the year 1562, declare again and again that, in every point of doctrine, there *is* the moſt perfect harmony between them and the Helvetic Confeſſion; that the one confeſſion departs from the other *ne minimo quidem apice*; and that the former is ſeparated from the latter *ne unguem quidem latum*. Thus then is it proved by the poſitive teſtimony of thoſe who agreed on the articles "for the avoiding of diverſities of opinions, and the ſtabliſhing of conſent reſpecting true religion," that, on the queſtions in diſpute between the (ſoi-diſant) *True Churchmen* and their opponents, our articles ought not to be interpreted as ſubſcribed in the Calviniſtic ſenſe.

This concluſion the preſent author labours to ſtrengthen, by an appeal to Biſhop Jewel's Apology, and to Bullinger's Decades. The appeal to Jewel is properly made, becauſe his apology was, before publication, ſubmitted to the animadverſions of the other biſhops, and may be conſidered as, in ſome ſenſe, the work of our church at large; but the Decades of Bullinger have no claim to the ſame authority. We have uniformly rejected the appeal of the Calviniſts, to the private ſentiments of individuals among our own reformers; and what we have refuſed to them, we will not grant to their opponents when appealing to a ſtranger. With the private opinions of any individual reformer, whether foreign or domeſtic, we have no more concern than with the private opinions of any other man; becauſe the reformers might hold various opinions, which they deemed it expedient to inculcate on others, as *illuſtrative* of the eſſential articles of the faith, without conſidering them as of ſufficient importance to be claſſed with thoſe articles themſelves, and as ſuch eſtabliſhed in the church. The writer of this article has a higher opinion of Biſhop Bull, for inſtance, than of *any individual* among our reformers; and he conſiders his notions of the ſtate of man before the fall as admirably calculated to illuſtrate the great ſcheme of redemption, and to ſhow how the ſtate of Chriſtians under the ſecond covenant is, as St. Paul

repreſents

repreſents it, greatly preferable to that of Adam under the firſt covenant. As theſe notions were indiſputably the notions of the Catholic church for the four firſt centuries, and ſeem to be countenanced by various paſſages of Scripture, he is therefore at ſome pains to recommend them to the ſerious conſideration of all who do him the honour to conſult him, how they may acquire diſtinct notions of the fall and redemption of man; but as they are only *illuſtrative* of what is neceſſary to be believed, he would reſiſt to the utmoſt of his power any attempt to *impoſe them* as *articles of faith* to be ſubſcribed *ex animo* by every clergyman. As Biſhop Bull was certainly one of the moſt eminent divines that ever adorned the Church of England, ſo may Bullinger have been one of the moſt eminent divines that ever adorned the churches of Helvetia, and as ſuch he may challenge an equal attention to his writings both in thoſe churches and in our's; but he has no claim whatever to any thing beyond this. From Strype, indeed, the author of this book brings evidence, that, by one of the articles brought into the convocation, which began to ſit Oct. 16, 1566, it was, "for the better increaſe of learning in the inferior miniſters," enacted that,

"Every miniſter having cure, and being under the degree of A. M. and (or) LL. B. and not licenſed to be a public preacher, ſhall, before the ſecond day of February next, provide a *Bible* and *Bullinger's Decades*, in Latin or Engliſh, and a *paper book:* And ſhall every day read over one chapter of the Scriptures, and note the principal contents thereof briefly in his paper-book; and ſhall every week read over one ſermon of the ſaid *Decades*, and note likewiſe the chief matters therein contained, in the ſaid paper-book: And ſhall once in every quarter, ſhew his ſaid notes to ſome preacher near adjoining to be aſſigned for that purpoſe." P. 81.

By this enactment the convocation certainly conferred a high honour on Bullinger, but not a higher than a convocation of liberal-minded Arminians might confer on Calvin. It was to the clergy that the Decades of Bullinger were thus powerfully recommended for the expreſs purpoſe of *increaſing their theological learning;* and for the ſame purpoſe the convocation might, with equal propriety, have enjoined the clergy to read the Inſtitutes of Calvin, and to note the chief matters therein contained, together with their own remarks on thoſe matters, in their paper-books. Such an injunction would have been complete proof that by the convocation Calvin was looked upon as a great man, which unqueſtionably he was; but it would have been no proof that all his opinions were

were adopted by the Convocation, unleſs it follow that all the opinions of Cicero muſt be adopted by every ſtudent of theology, who may be enjoined, for the ſake of increaſing his learning, to read his writings, and note in a paper-book the chief matters contained in them.

Had the Convocation, indeed, enjoined every clergyman, having cure, and not licenſed to be a public preacher, to read the Decades of Bullinger in *the church*, their authority would have been much greater. We muſt then have conſidered them as on the ſame footing with our own Homilies, and containing, like them, a godly and wholeſome doctrine, for all times, and particularly neceſſary for thoſe times in which the injunction was made; but there is no evidence that they were ever read in the church by public authority. The preſent author indeed informs us, that the extract which he has publiſhed from the tenth Sermon of the third Decade, and which contains many excellent reflections, was "tranſcribed from a copy lately found in an obſcure, encloſed corner of a veſtry in a pariſh-church in Leiceſterſhire; and that on the title-page is written *Church-book*, and the name of the pariſh." We are ſorry that he did not *publiſh* the name of the pariſh; for after the impoſitions practiſed by Chatterton and others, we are afraid that little credit will be given to the teſtimony of an *anonymous author*, reſpecting the inſcription on the title-page of an ancient book, found in an obſcure corner of the veſtry of the church of an *anonymous pariſh*. We are, however, very willing ourſelves to receive this report as correct and authentic; but we can infer nothing from it, but that the clergyman, who uſed this copy of the Decades as a *church-book*, judged himſelf at liberty to read in the church, for the edification of his audience, what he was enjoined to read at home for the increaſe of his own learning. As far as the authority of Bullinger's Decades can be urged, if it can be urged at all, in this controverſy, it certainly tends to ſtrengthen our author's argument; but that argument is in truth concluſive, and therefore ſtands not in need of foreign aid. Grindal and Jewel, two witneſſes indiſputably competent, declare the Confeſſions of the Churches of England and Helvetia to be in perfect harmony; but the Helvetic Confeſſion is obviouſly not Calviniſtical, whence it follows that the Confeſſion of the Church of England is likewiſe not Calviniſtical.

Such is this author's concluſion, which no man can refuſe without bidding defiance to the laws of logic; but it extends, he thinks, no farther than to the doctrine of the divine decrees of election and reprobation.

"This

"This doctrine did indeed give a *tincture* or *colouring* to Calvin's explanation of the doctrine of original ſin and of free-will; but with this exception only, it may truly be ſaid of Calviniſts alſo what Biſhop Jewel ſaid of Zuinglians and Lutherans only: "Illi quidem, quos illi contumeliæ cauſâ appellant *Zuinglianos* et *Lutheranos* (re autem verâ ſunt utrique Chriſtiani, et inter ſeſe amici ac fratres) non de principiis aut fundamentis Religionis noſtræ, non de Deo, non de Chriſto, non de Sancto Spiritu, non de ratione Juſtificationis, non de æternâ vitâ; tantum de una, nec ea ita gravi aut magna queſtione, inter ſe diſſentiunt."

"There are, however, certain doctrines, which, in the preſent day, are called Calviniſtical tenets; and from which we need not attempt to clear the Helvetic Church; for they are no part of that ſyſtem, which is properly or peculiarly the doctrine of Calvin; but were equally maintained by LUTHER and MELANCTHON, by ZUINGLIUS and ŒCOLAMPADIUS, by CALVIN and BEZA, by CRANMER, and RIDLEY, and LATIMER, and by JEWEL, SANDS, and other reformers in the reign of Q. ELIZABETH. I particularly mean the doctrines of *Original Sin*, of *Free-Will*, of *Juſtification by Faith*, and of *Good Works*, as they were held and maintained by the Engliſh Reformers in the reign of EDWARD VI. and of Q. ELIZABETH in the early part of her reign.

"Whether they explained theſe doctrines agreeably to the true interpretation of the ſacred ſcriptures, or not, is no part of our preſent enquiry: but that they taught and explained theſe doctrines in the ſame ſenſe in which they were maintained by the Helvetic Church, and by the other reformed churches. And this is what Biſhop Jewel affirms in the paſſage juſt now quoted from the Apology of the Church of England." P. 264.

That the doctrines of *Original Sin* and *Free-Will*, &c. were tanght and *explained in the ſame ſenſe* by all the early reformers, Biſhop Jewel does *not* affirm, either in the paſſage juſt now quoted, or in any other paſſage of his far-famed Apology. He affirms, indeed, that the *Zuinglians* and *Lutherans* did not diſagree concerning the fundamental principles of our religion—concerning GOD, CRHIST, the HOLY GHOST, the METHOD of JUSTIFICATION, and ETERNAL LIFE; but he ſays not one word of CALVIN in the whole Apology, nor one word of *original ſin* or *free-will* in the paſſage juſt now quoted. It is indeed ſtrange that the preſent author ſhould wiſh us to believe, that Calvin taught and explained in the ſame ſenſe with the Helvetic Church the doctrines of *original ſin* and *free-will* immediately after he had candidly acknowledged, that the explanation of theſe doctrines by that reformer had received a *tincture* or *colouring*

louring from his notions of the divine decrees of election and reprobation! That the reader may form his own judgment of this *tincture* or *colouring*, we ſhall give him an opportunity of comparing Calvin's doctrine of *original ſin* with the ſame doctrine as it is here ſtated in the Helvetic Confeſſion.

Calvin ſays expreſsly, "Nec abſurdum videri debet quod dico, Deum non modo primi hominis caſum, et in eo poſterorum ruinam prævidiſſe; ſed *arbitrio quoque ſuo diſpenſaſſe*——Lapſus eſt primus homo, *quia Dominus ita expedire cenſuerat:* cur cenſuerit nos latet. Certum tamen eſt non aliter cenſuiſſe niſi quia videbat nominis ſui gloriam inde meritò illuſtrari. Ubi mentionem gloriæ Dei audis illic juſtitiam cogita. Juſtum enim eſſe oportet quod laudem meretur. Cadit igitur homo, *Dei providentia ſic ordinante*, ſed ſuo vitio cadit *."

According to Calvin, therefore, Adam was, by the will or determination of God, laid under the *neceſſity* of falling; for he ſays expreſsly, Voluntatem Dei eſſe rerum neceſſitatem; but we have ſeen that the queſtion, "Whether God *willed* the fall of Adam?" was placed among thoſe of *curious inquiry* by the Helvetic Reformers, who "contented themſelves with knowing that the Lord had ſtrictly commanded Adam that he ſhould not eat of the forbidden fruit; and that God puniſhed his diſobedience." It is undeniable, therefore, that theſe Reformers and Calvin did not explain the *cauſe* of man's fall in the ſame way; neither did they explain its *conſequences* in the ſame way.

We have already ſeen the Helvetic Reformers admitting, as we ſuppoſe every Arminian admits, the phraſe *original ſin*, and acknowledging that it is in all men; but in the very ſame ſentence they clearly enough diſtinguiſh between *it* and all *other ſins*, which, they ſay, are to be called, and truly are, *ſins*. Accordingly, we are told, that

"ZUINGLE held the doctrine of *original ſin*, and other doctrines, which are utterly repugnant to the opinions of PELAGIUS. Bullinger, in one of his Decades, informs us, that Zuingle, when he had occaſion to ſpeak of *original ſin*, choſe to call it a *diſeaſe* rather than *ſin;* becauſe by the name of *ſin* people generally underſtand ſome overt act of wickedneſs committed by their own conſent and will againſt the law of GOD †: but by the name of *diſeaſe*

* Inſtit. Lib. 3. ch. 23. § 7. 8.

† An *overt act*, as that phraſe is underſtood by lawyers, is not neceſſary to conſtitute ſin in the ſight of God: "He that looketh

diſeaſe or *ſickneſs* they underſtand ſome certain corruption or depravation of the nature, which was created good, and the miſerable bondage into which it is brought," which he explains to be "a neceſſity of dying." P. 242.

We do not apprehend that there is one genuine ſon of the Church of England, except the *true churchmen*, who would offer the ſmalleſt objection to this view of original ſin. They might indeed differ about the *nature* or ſeat of the diſeaſe, ſome holding it to be a poſitive depravation of the mental faculties, and others, with Biſhop Bull at their head, conſidering it as the loſs of thoſe ſupernatural graces which, being vouchſafed to Adam to guide him to heaven and immortality, were, of courſe, withdrawn when immortality was forfeited*; but they would all admit, that the mind of the mere natural man *is in a ſtate of diſeaſe*, when *compared with the mind of Adam* before his fall. Let us now ſee what were Calvin's views of *original ſin*.

"Videtur ergo peccatum originale hæreditaria naturæ noſtræ pravitas et corruptio, in omnes animæ partes diffuſa; quæ primum facit reos iræ Dei, tum etiam opera in nobis profert quæ ſcriptura vocat opera carnis. Atque id eſt propriè quod a Paulo ſæpius peccatum nominatur. Quæ verò inde emergunt opera, qualia ſunt adulteria, ſcortationes, &c. fructus peccati ſecundum hanc rationem vocat, quanquam, et peccata, cum in ſcripturis paſſim, tum etiam ab ipſo nuncupantur. Hæc itaque duo diſtinctè obſervanda: nempe, quod *ſic omnibus naturæ noſtræ partibus vitiati perverſique, jam* OB TALEM DUNTAXAT CORRUPTIONEM DAMNATI MERITÒ CONVICTIQUE CORAM DEO TENEMUR, cui nihil eſt acceptum niſi juſtitia, innocentia, puritas. Neque iſta eſt ALIENI DELICTI obligatio, quod enim dicitur, nos per Adæ peccatum obnoxios eſſe factos Dei judicio: non ita eſt accipiendum ac ſi inſontes ipſi et immerentes culpam delicti ejus ſuſtineremus: ſed quia PER EJUS TRANSGRESSIONEM MALEDICTIONE INDUTI SUMUS OMNES, dicitur ille nos obſtrinxiſſe. Ab illo tamen non ſola in nos pœna graſſata eſt, ſed INSTILLATA AB IPSO LUES IN NOBIS RESIDET, CUI JURA PŒNA DEBETUR. Quare Auguſtinus, utcunque alienum peccatum ſæpe vocat (quo clarius oſtendet propagine in nos derivari) ſimul tamen ET PROPRIUM

looketh on a woman to luſt after her," ſaith our Saviour, "hath already committed adultery with her in his heart;" and, as we have elſewhere obſerved Adam was as truly guilty of *ſin* the moment that he *reſolved* to eat the forbidden fruit, as after the *overt act* was committed; becauſe in the *volition* conſiſts the virtue or vice of every act.—*Rev.*

* See Brit. Crit. Vol. XXI. pp. 596—603.

UNI-

UNICUIQUE aſſerit. Et Apoſtolus ipſe diſertiſſimè teſtatur, ideò mortem in omnes pervagatam, quod omnes peccarint, id eſt, involuti ſint originali peccato, et ejus maculis inquinati. Atque ideo INFANTES QUOQUE IPSI, DUM SUAM SECUM DAMNATIONEM A MATRIS UTERO AFFERUNT, NON ALIENO, SED SUO IPSORUM VITIO SUNT OBSTRICTI. Nam tametſi SUÆ INIQUITATIS FRUCTUS NONDUM PROTULERINT, habent tamen in ſe INCLUSUM SEMEN; imò TOTA EORUM NATURA, QUODDAM EST PECCATI SEMEN: ideò NON ODIOSA ET ABOMINABILIS DEO ESSE NON POTEST.— — — —Quare qui peccatum originale definierunt CARENTIAM JUSTITIÆ ORIGINALIS, quam ineſſe nobis oportebat, quanquam id totum complectuntur quod in re eſt, non tamen ſatis ſignificantur VIM atque ENERGIAM IPSIUS expreſſerunt. NON ENIM NATURA NOSTRA BONI TANTUM INOPS ET VACUA EST: ſed MALORUM OMNIUM ADEO FERTILIS ET FERAX, UT OTIOSA ESSE NON POSSIT *."

Is it poſſible to deſcribe in darker colours than theſe the nature even of the devils themſelves? and yet this author thinks that this explanation of *original ſin* differs in little or nothing from the *mental diſeaſe* deſcribed by Zuingle and the Helvetic Confeſſion, or from "the fault and corruption," the "*vitium et depravatio naturæ*," of our ninth article! Calvin's doctrine of the divine decrees gave a *tincture* or *colouring* to his explanation of *original ſin* and *free-will*; and that is all the difference to be found, on theſe ſubjects, between his creed and the creed of the other reformers! It is true, he taught that for *original ſin alone* we are juſtly DAMNED before God; or doomed, as the Weſtminſter Aſſembly expreſſed itſelf, to MOST GRIEVOUS TORMENTS IN SOUL AND BODY, WITHOUT INTERMISSION, IN HELL-FIRE FOR EVER; whereas, in the opinion of the other reformers, the damnation which infants bring with them from the wombs of their mothers extends not beyond annihilation at the utmoſt; but the difference between ceaſing to exiſt in a ſtate of conſciouſneſs, and exiſting in moſt grievous torments in ſoul and body, without intermiſſion, in hell-fire for ever, is ſurely ſomething more than a mere *tincture* or *colouring*.

The author's partiality to Calviniſm is indeed ſtriking. Like an honeſt man, he demonſtrates that the Articles of the Church of England are not Calviniſtical; but of Calviniſts and Engliſh Arminians he draws the following contraſted characters:

"That Calviniſts, in partiality to their own opinions, ſhould ſuppoſe that the definition of predeſtination, in the ſeventeenth

* Inſtit. Lib. 2. c. 1. § 8.

of

of the 39 articles, favours their opinions upon this ſubject is very natural, ſince it does not apparently contradict them, and is expreſſed in the preciſe langnage of thoſe ſcriptures which Calviniſts have already determined to be on their ſide. And when they ſee plainly in the Liturgy and Homilies of the Church, and in the writings of our reformers, that all men fell in ADAM; that the whole world is become guilty before God, and ſubject to death, and are ſpiritually dead already, and can no more recover themſelves from their fallen ſtate by their own powers, or without the grace of God and inſpiration of his Spirit, than a dead corpſe can raiſe itſelf out of the pit of corruption to life again—when they ſee in theſe writings that man cannot of himſelf either think or do theſe things which are rightful in the ſight of God; that the beginning, progreſs, and completion of men's converſion to God, and of their whole ſalvation in time and eternity, are aſcribed to the good pleaſure of God and to his divine power working in them mightily, through the alone merits and mediation of JESUS CHRIST, or that repentance, faith, and holineſs of heart and life, are deſcribed as the ſpecial gifts of God's grace,—they *very naturally* interpret all this in perfect agreement with Calviniſm properly ſo called; and in their controverſy with the Arminians they refer to the paſſages which contain theſe doctrines, and produce them in vindication of themſelves and their opinions.

"On the other ſide, when Engliſh Arminians read in the Liturgy, or looking into the Articles and Homilies, and writings of the reformers, ſee plainly in them the doctrine of univerſal redemption as it is called (why, *as it is called?*); or that Chriſt died for *all*, and is a ſufficient ranſom, propitiation, and ſatisfaction for the ſins of the *whole* world—when they find in theſe writings that God wills all men to be ſaved by coming to the knowledge or acknowledgement of the truth—when they ſee it declared, that if any periſh, it is not, and will not be, becauſe the word of God is not ſufficiently effectual in itſelf through the power of his grace, nor becauſe CHRIST did not die for *them*, or hath not made a ſufficient atonement for *their* ſins; nor becauſe God's mercy is not over all his works; but only becauſe they do not yield themſelves to the drawing of the Father, and will not hear and learn of the Father, nor receive or believe the word of God, or mix faith with it, when it is preached to them, nor ever ſeriouſly attend to it, but pervert it, and cloſe their eyes and harden their hearts, while God is calling and inviting them, and is working in them to will and to do of his own good pleaſure—when, I ſay, they ſee theſe doctrines in our eccleſiaſtical writings, they, the Arminians, (*not very naturally*, but) in partiality to their own ſyſtem, which APPROXIMATES TOWARDS PELAGIANISM, and TAKES A STRONG TINCTURE OF PHILOSOPHICAL DEISM, interpret all this in their own favour, and ſtrenuouſly

ouſly contend that Arminians are the only true churchmen." P. 274.

If by Engliſh Arminians this author means the diſciples of Socinus or Biſhop Hoadly, we have no objection to this character of them and of their ſyſtem; but if under the denomination of Engliſh Arminians he rank all who think not with Calvin, on the conſequences of the firſt tranſgreſſion, and the freedom of the human will, we muſt take the liberty to tell him, that he has here groſsly ſlandered ſome of the moſt diſtinguiſhed ornaments of the Church of England. Does the ſyſtem of Biſhop Bull approximate towards Pelaginiſm, or take a ſtrong tincture of philoſophical Deiſm? Of that ſyſtem we have given the outlines in our 24th Volume, p. 186, &c. and let the reader compare it with the ſummary of Pelaginiſm ſubjoined to this page*,— a ſummary

---

* The diſtinguiſhing opinions of PELAGIUS were,

I. That Adam had mortality in his nature, *and that whether he had ſinned or not ſinned, he would certainly have died.*

II. That the conſequences of Adam's ſin *were confined to his perſon;* and that *the reſt of mankind received no diſadvantage from thence.*

III. That *the law* qualified for the kingdom of Heaven, and *was founded upon equal promiſes with the goſpel.*

IV. That before the coming of our Saviour *ſome men lived without ſin.*

V. That new-born infants are *in the ſame condition* with Adam before his fall.

VI. That the death and diſobedience of *Adam* is not the *neceſſary cauſe* of death to all mankind, *neither does the general reſurrection of the dead follow in virtue of our Saviour's reſurrection.*

VII. That if a man will make the moſt of himſelf, he may *keep the commands of God without difficulty,* and *preſerve himſelf in a perfect ſtate of innocence.*

VIII. That unleſs rich men, notwithſtanding the advantage of their baptiſm, *part with all their eſtate,* all other inſtances of virtue will be inſignificant to them; *neither can they be qualified for the kingdom of Heaven.*

IX. That the grace and aſſiſtance of God is not granted for the performance of every moral act; the liberty of the *will,* and information in the points of duty, being ſufficient for this purpoſe.

X. That the grace of God is given in proportion to *our merits.*

 XI. That

a ſummary, which on a former occaſion was ſent by a Calviniſt to the preſent writer, as containing, he ſuppoſed, the ſubſtance of his creed! It is taken from Collier's Eccleſiaſtical Hiſtory, and as we were at ſome pains to compare it with the authorities to which Collier refers, we can with confidence pronounce it to be a very accurate ſummary of the opinions of Pelagius; though we ſurely need not add, that it is very different from the creed of any writer in the Britiſh Critic, as well as of any Engliſh Arminian, of whoſe ſyſtem we have ever written in terms of approbation.

In the mean time, we beg leave to aſk the preſent author what opinion he would form of our candour, were we to repreſent the ſyſtem of Engliſh Calviniſts as APPROXIMATING TOWARDS FATALISM, and taking a ſtrong TINCTURE OF PHILOSOPHICAL ATHEISM? He knows very well, that the doctrine of *philoſophical neceſſity*, when puſhed as far as it will go, leads to FATALISM, and that farther than *fataliſm* neither Spinoza, nor any other modern Atheiſt, has ever gone; he knows likewiſe that Edwards, when teaching, as he doubtleſs believed, the predeſtination of Calvin, taught in reality a modification of *fataliſm;* and he can hardly be ignorant that almoſt every man of ſcience among the Calviniſts of the preſent day, has converted the arbitrary decree of Calvin himſelf into that *philoſophical neceſſity*, which reſults from the ſuppoſed inſeparable connection between motive and volition, and which, when predicated of the Supreme Being, deprives him of the attribute of free-agency, and leaves nothing in the univerſe but a chain of neceſſary events. Were we diſpoſed to make a malicious retort, we would accuſe this author himſelf of teaching this doctrine; for he more than inſinuates (p. 276), that no choice can be made among objects perfectly alike. God forbid, however,

---

XI. That none can be called the ſons of God unleſs they *are perfectly without ſin.*

XII. That our victory over temptation is *not gained by God's aſſiſtance*, but *by the liberty of the will.*

We have publiſhed this ſummary of the Pelagian hereſy, that no *true Churchman*, or Churchman of any other deſcription who reads the Britiſh Critic, may be without a teſt by which to try the hereſy of whatever opinion reſpecting the *fall of man*, the *freedom of the human will*, or the *operation of the Divine Spirit*, he may feel himſelf inclined to ſtigmatize with the opprobrious epithet of PELAGINISM. *Rev.*

that we ſhould accuſe him or any other Chriſtian of holding a ſyſtem, which, he owns, approximates towards fataliſm, and takes a ſtrong tincture from philoſophical atheiſm; for in theſe abſtruſe ſpeculations, no man ought to be charged with conſequences, which he does not perceive, and which, when pointed out to him, he rejects with indignation.

After paſſing a very ſlight cenſure on the Calviniſts for their curious ſpeculations on the nature of God, from which reſults Calvin's abſolute decree, this author returns again to the Arminians, whom he condemns for indulging themſelves in ſimilar ſpeculations, and then adds,

"They ſeem to think, that every man in the world has a certain portion of light, and certain innate powers and diſpoſitions, by which he may *find out God, and know and do his will*, ſo as may be ſufficient to commend himſelf to the divine favour and bleſſing, and TO ACQUIRE FOR HIMSELF ETERNAL FELICITY. — — — — They can eaſily admit the idea of a mediator, as a matter of expediency, through whom ſin may be forgiven to thoſe WHO HAVE MADE THEMSELVES FIT OBJECTS OF THIS MERCY, OR WORTHY OF IT; and through whom the imperfect obedience of virtuous and good men may be rendered acceptable to God, and be REWARDED. Of the redemption of mankind by JESUS CHRIST, they can ſpeak determinately enough as a doctrine of revelation (as a doctrine of what elſe could they ſpeak of it?), and as an expreſſion of the natural goodneſs of the *Supreme Being*, or of the *Deity*, for ſo they love to ſpeak of GOD, the Father of our Lord JESUS CHRIST, probably as more philoſophical, or out of partiality for NATURAL RELIGION—but as a thing *neceſſary* to our ſalvation, they either ſay nothing at all, or they ſpeak of it rather with ſceptical, than with modeſt diffidence. And when they mention the grace of GOD, as aiding the infirmities of human nature, they ſeem to mean little more than that common influence of the Creator, which enables a man to lift his hand to the mouth in feeding himſelf, or to uſe his fingers in writing a letter, or mending a pen." P. 277.

If there be indeed any Arminians in the Church of England, of whom any part of this can be ſaid with truth, we can only ſolemnly declare that they are utterly unknown to us. We have ourſelves been denominated by *The true Churchmen*, ſometimes ARMINIANS, ſometimes PELAGIANS, and occaſionally SOCINIANS; but in all that we have written and publiſhed on the Calviniſtic controverſy, we defy any man to point out a ſingle paſſage, in which, if interpreted with candour, will be found any one of the impious opinions, which our author in this extract aſcribes to the Arminians

minians at large. We had occaſion in our 22d volume (p. 397, &c.) to declare our notions of natural religion, which the reader, who thinks it worth his while, may compare with what is here ſaid of the Arminian notions in general. We have every where reprobated, in the ſtrongeſt terms that we could command, that pride which leads men to dream, that *he* or any created being can *merit* eternal life as a *reward* from his MAKER; though we may have occaſionally ſpoken, as the bleſſed Jeſus himſelf ſpake (St. Matt. v.) in a popular ſenſe univerſally underſtood, of the reward of ſuffering piety and virtue. We have uniformly repreſented the redemption of mankind by JESUS CHRIST, as, by the *will of God*, *neceſſary* to our ſalvation; or, in other words, as the only meritorious cauſe of juſtification, becauſe we are by the Apoſtles aſſured, that "there is none other name under heaven given among men, whereby we muſt be ſaved;" but whether the great ſcheme of redemption by the death of Chriſt was ſo neceſſary *in itſelf*, that God *could not* have ſaved mankind *without it*, is an impious queſtion, to which, though we have often met with it, we have never given, and hope, through divine grace, never to give a preſumptuous anſwer, which would be equally impious. As we have often inſiſted on the neceſſity of the grace of God to aid the infirmities of human nature, under the *firſt* covenant, we ſhall hardly be ſuſpected, we think even by this author, of having ſo mean an opinion of its importance under the *ſecond* covenant, as he attributes to all thoſe whom he is pleaſed to call Engliſh Arminians. Our notions of the neceſſity of divine grace, under both covenants, are explicitly ſtated in our 21ſt Volume (p. 607) and have been plentifully railed at, as we foretold they would be, by the anonymous preſbyter, whoſe pretended vindication of the Church of England we were then reviewing. We know, however, that they have been the inſtrument of doing ſome good; and as we never heard them cenſured by any man entitled to be called an Engliſh Arminian, we truſt that they are conformable to the ſentiments of thoſe Arminians at large; otherwiſe we would not have recalled them to the reader's attention.

We have now only to requeſt all who pay any regard to our judgment, not to ſuffer themſelves to be prejudiced againſt the work at preſent under our review, by this manifeſt partiality of its author to the Engliſh Calviniſts in preference to the Engliſh Arminians. He has completely proved, if not the *Anti-Calviniſm*, certainly the *Non-Calviniſm* (if we may uſe ſuch a word) of the Church of Eng-

land; and his partiality ought to ſtrengthen the force of his argument. In our opinion, *Primitive Truth, &c.* is a book highly valuable, and as ſuch we earneſtly recommend it to every young Clergyman, to be placed in his library by the ſide of Laurence's Bampton Lectures.

ART. VI. *Practical Obſervations on the Principal Diſeaſes of the Eyes; Illuſtrated with Caſes. Tranſlated from the Italian of Antonio Scarpa, Profeſſor of Anatomy and Practical Surgery in the Univerſity of Pavia, Fellow of the Royal Academy of Berlin, of the Royal Society of London, of the Joſephine Medico-chirurgical Society of Vienna, and of the Medical Society of Edinburgh, &c. &c. With Notes, by James Briggs, Member of the Royal College of Surgeons in London, and Aſſiſtant-Surgeon of the Public Diſpenſary.* 8vo. 570 p. 10s. 6d. Cadell and Davies. 1806.

IT is ſome conſolation to find, that whatever ſucceſs our ambitious enemy may obtain in obſtructing our commercial intercourſe with the continent; yet nothing can hinder the free barter of literature. Diſcoveries in arts and ſciences, works of fancy, and all the manufactures of the mind, will be mutually conveyed from nation to nation, in ſpite of Cuſtom-houſe prohibitions, or the rage of a moſt powerful tyrant.

We have lately had imported an Italian work of very conſiderable value. Profeſſor Scarpa has been long known to us by his curious reſearches into the anatomical ſtructure of the organ of hearing; and we have read this treatiſe on the diſeaſes of the eyes with much gratification. It not only contains many new pathological obſervations, but the author deduces from them methods of treating the diſtempers, which are unknown in this country.

He begins with *The Puriform Diſcharge of the Palpebræ, and the Fiſtula Lachrymalis.*

The profeſſor entertains a very different notion of the diſeaſe named Fiſtula Lachrymalis from other modern ſurgeons, all of whom are of opinion that it originates in an obſtruction of the naſal portion of the lachrymal duct. Whereas the profeſſor endeavours to prove, that it proceeds from a morbid ſtate of the internal membrane of the palpebræ, particularly of the lower eye-lid, and of the ſebacious glands of Meibomius. He thinks, that the viſcid, or purulent fluid,

fluid, which in the early ſtage of the fiſtula lachrymalis is found mixed with tears in the lachrymal ſac, was not wholly ſecreted there:

"But is for the moſt part tranſmitted to it from the eye-lids by the puncta lachrymalia, from which it regurgitates, and conſequently appears again upon the eye and eye-lids whenever the ſac, which is gradually filled with this humour, happens to be preſſed upon."

Inſtead, therefore, of attempting to remove an obſtruction in the lachrymal duct, which he thinks imaginary, he applies his whole efforts to cure the morbid ſtate of the palpebræ and ſebacious glands: and he affirms, that as ſoon as he has ſtopt the viſcid ſecretion of thoſe parts, the diſeaſe vaniſhes.

The remedies recommended are "ſtimulating and aſtringent medicaments applied to the margin and internal membrane of the palpebræ, and deterſive injections thrown into the puncta lachrymalia." The injections are uſed in order to waſh out the viſcid ſebacious matter; and the ſtimulating ointment which he chiefly employs is compoſed of prepared tutty, Armenian bole, and calx hydrargyri alba, mixed with hogs-lard. He varies the ſtrength according to circumſtances. All the accidents which are likely to occur in the progreſs of the treatment are minutely related, and appropriate remedies correſponding to the theory directed.

It is aſſerted, that by this plan the ſlighter caſes in the early ſtage are cured in ſix weeks. But where there is a ſcrofulous taint, he always puts a ſeton in the neck, and the cure requires a little longer time.

When the diſeaſe has been neglected, and the lachrymal duct has become elevated, diſtended, and diſtempered, he calls this change the ſecond ſtage of the malady. Although it is alſo requiſite here to ſtop the viſcid ſecretion of the palpebræ, this alone is not enough to effect a cure, on account of the atony or flaccidity of the lachrymal ſac. We confeſs that the profeſſor's reaſoning on this point is leſs ſatisfactory than on moſt others. His words are,

"Whenever the lachrymal ſac remains conſiderably dilated, ſo that the tears are retarded in it, the further diſtention and dilatation of it, and conſequently the perpetual weeping of the eye are inconveniences abſolutely inevitable. It is evident, that to avoid this diſcharge of tears, it is not only neceſſary that the naſal canal ſhould be ſufficiently open into the cavity of the noſtrils, but alſo that there ſhould be a certain proportion between the caliber of this canal, and the capacity of the

lachrymal ſac: otherwiſe if the latter exceeds its uſual dimenſions, the tears poured into it by the puncta lachrymalia, as all fluids propelled through narrow tubes into large ones loſe much of the motion originally communicated to them, are retarded, accumulate in the preternaturally dilated ſac, and conſequently flow back upon the eye; nor is the weight of the tears alone ſufficient to make them deſcend through the naſal canal, and diſcharge themſelves into the noſe, in the ſame quantity in which they are abſorbed and poured by the puncta lachrymalia into the ſac." P. 17.

It is evident that the profeſſor is here labouring to invent cauſes for the accumulation of the tears in the lachrymal ſac conſiſtent with his original theory. He ſeems reſolved not to believe in an obſtruction of the naſal duct, though in the operation which follows, bougies and tents are recommended to *dilate* the duct. But if it were admitted that the weight of the tears was not alone ſufficient to make them deſcend; yet ſurely when we add the firm preſſure of a finger, and find that inadequate to force the tears into the noſe, we muſt be quite ſure that the naſal duct is obſtructed.

This which we conceive to be an error in theory, in no degree influences his practice; for he employs as powerful means to open and keep open the duct, as thoſe do who are perſuaded that it was obſtructed from the firſt.

The operation for curing this ſecond ſtage is ſimilar to what is commonly recommended: but he treats the opening into the lachrymal ſac in a different manner. He thinks it eſſential to the ſucceſs of the operation to make the ſac contract to a ſmall dimenſion: as he imagines that, unleſs this is done, the tears will lodge in the cavity, dilate it as before, and reproduce the diſeaſe. To effect this contraction he fills the ſac with lint dipt in a mixture of mucilage of gum Arabic and red precipitate. There are ſeveral other peculiarities of practice, for which we muſt refer to the work. The reaſons are always forcible, the ſucceſs is ſaid to be uncommon, yet we acknowledge ourſelves far from being convinced that many of his alterations are improvements,

In *nebulæ of the cornea* he affirms that there is always a knotty faſciculus of varicoſe veins on the ſclerotica. And he attributes the formation of the ſpecks or nebulæ to the blood being retarded in theſe enlarged veins. In very ſlight caſes the ſpecks diſappear from the uſe of aſtringent applications: but where the complaint is of ſome ſtanding he adviſes as an effectual remedy, to take hold of the faſciculus with a ſmall pair of forceps, and cut out a little fold with a pair of curved ſciſſars.

He

He agrees with Mr. Hey, of Leeds, in preferring the depreſſing of the *cataract* to extracting it. In performing the operation he uſes a remarkably fine needle a little curved near the point: and he deſcribes minutely and perſpicuouſly every accident that may occur, with the meaſures to be adopted.

This is too valuable a work for the profeſſion to be ſatisfied with any partial extracts: we recommend it as highly deſerving the attention of ſurgeons. It contains twenty chapters, each on a different diſorder of the eyes.

The tranſlation is faithfully executed.

ART. VII. *Great and Good Deeds of Danes, Norwegians, and Holſteinians. Collected by Ove Malling, Counſellor of Conferences, &c. &c. &c. to His Majeſty the King of Denmark and Norway. And tranſlated into Engliſh by the Author of a Tour in Zealand, with an Hiſtorical Sketch of the Battle of Copenhagen.* 4to. 340 pp. 1l. 1s. C. and R. Baldwin. 1807.

UNDER the articles of Piety, Humanity, Patriotiſm, Loyalty, Valour, Generoſity, &c. the author has compiled a number of intereſting and entertaining anecdotes of his countrymen. The execution is in the manner of our Wanley's Hiſtory of the Little World, and the authority for the fact is faithfully added at the end of each narrative.

The following ſpecimens will ſhow the nature and merit of the work.

"PRESENCE OF MIND, AND STRATAGEM.

"A body of troops having mutinied in the preſence of Chriſtian the Fourth; the king, ſuppoſing them to be the tools of a ſuperior power, appeared to look upon the whole as a joke, or at moſt, as an inſtance of precipitation, not deſerving his ſerious attention. He therefore ordered ſeveral caſks of beer to be diſtributed among the men to drink his health. This pretended mildneſs in the king, or perhaps the beer, appeaſed the mutineers; who laid down their arms, and ſeated themſelves round their unexpected cheer. But they had ſcarcely done ſo, when they were ſurrounded by horſemen, who, with drawn ſwords pronounced their inſtant death, unleſs they would name their ringleaders. Thus terrified, they did not heſitate to mention three; the principal of whom was hanged in their preſence, and the other two ſeverely admoniſhed reſpecting their future conduct.

[Holb. Hiſtory of Denmark, Vol. II.]

"When the daring plot, of Tuxen and his coadjutors, to diſlodge the Swedes from Cronborg was diſcovered, Roſtgaard no longer thought himſelf ſecure on his eſtate Kraagerup. His name, it is true, was not enrolled among thoſe who had conceived the bold attempt; but he had reaſon to apprehend that he ſhould be ſuſpected, ſeized, and puniſhed for his loyalty; he, therefore, ſought ſafety in his eſcape. But leſt his flight ſhould betray him, and afford the Swedes a pretext for plundering his eſtate, he inſtructed his wife to advertiſe him, when he had been abſent a proper time, intimating, thereby, her ignorance of his retreat. She was alſo publicly to affect belief that he had been murdered by the Swedes. This having been agreed upon, Roſtgaard departed in the night; and, having reached a certain piece of water, he ſhot his horſe, and purſued his route in a boat for Copenhagen. On the following day Mrs. Roſtgaard was loud in her enquiries for her huſband, alleging, that ſhe had not ſeen him ſince he went on buſineſs for the Swedes. Shortly afterwards, ſhe diſpatched various perſons in ſearch of him; who finding his horſe dead, returned with the fearful tidings; upon which ſhe wept bitterly, and in anguiſh exclaimed: 'The Swedes have plundered and murdered my dear huſband, and thrown his body into the water.' The next day ſhe appeared in deep mourning, and cauſed large rewards to be offered to thoſe who brought home his body; indeed, ſhe acted the ſorrows of a widow with ſo much ſkill, that the enemy believed the fact, and commiſerated her ſituation. Some Swediſh officers ſhortly after paid their addreſſes to her, for ſhe was conſidered to be a widow of property, but ſhe returned ſuch equivocal anſwers to their reſpective overtures, that each entertained hopes, and took particular care that her eſtate and perſon ſhould be protected. In the mean time, ſhe carried on a conſtant correſpondence with her huſband under aſſumed names. She communicated to him whatever information ſhe was enabled to collect reſpecting the intentions of the Swedes, which Roſtgaard, who was cooped up at Copenhagen, laid before the king. At the concluſion of peace Roſtgaard returned home.

[The Life of Roſtgaard.]

"While the main army of Charles the Twelfth was encamped at Chriſtiania, in the year 1716, ſeveral detachments were diſtributed about the country. One in particular was ſtationed at Moſs, where a magazine was eſtabliſhed; and, in caſe of aſſiſtance being required, a regiment commanded by Major-General Aſcheberg was ſtationed in the neighbourhood. The commander had taken up his quarters at the parſonage of Skieberg, and took delight in frequently converſing on military ſubjects with the clergyman Mr. Peter Rumohr, who, when a youth, had been a ſoldier. The clergyman appeared very familiar with his gueſt,

but

but at the ſame time, did every thing in his power to fruſtrate the object of the major-general's miſſion. He diſpatched agents about the country, between Skieberg and Moſs, to way-lay the Swediſh meſſengers, by which means the correſpondence of the commanders was interrupted for ſome days. During this interval a body of Norwegians attacked Moſs; the garriſon was beaten, and the commander, a lieutenant-colonel, made priſoner, together with all the enemy's ſtores. The news of this defeat having reached the Reverend Mr. Rumohr, he affected ſurprize at an event he had occaſioned; and whenever the converſation turned upon that ſubject, he artfully by doubts and inuendos, ſtrengthened the fears and dejection of the major-general, who began at length ſeriouſly to reflect on the almoſt inſurmountable difficulties which impeded his plans, againſt a country ſo peculiarly guarded by nature, as Norway. At other times he diſperſed falſe accounts, that the Swedes had been beaten at ſome poſt; and by theſe means ultimately ſucceeded in alarming Major-General Aſcheberg upon the moſt trivial occaſion. One night a diſcharge of cannon, at Frederickſhald, was diſtinctly heard by the Swediſh commander, who leaped from his bed, and anxiouſly enquired whence the firing proceeded. The Reverend Mr. Rumohr coolly replied: 'I am not altogether able to aſcertain, but it is, no doubt, from the Daniſh fleet, which is hourly expected with reinforcements; and, ſhould that be the caſe, things will ſoon wear a gloomy appearance in this place.' The major-general inſtantly ordered his whole regiment to be mounted, and they were beyond the borders of the country in leſs than twenty-four hours.

"Thus the Reverend Mr. Rumohr had the ſatisfaction to expel a whole regiment from the impulſe of viſionary fear; and he rejoiced, not only as a patriot, but as a warrior. But he afterwards ſuffered ſeverely for this fineſſe. Charles the Twelfth was ſo incenſed at his conduct, that he ordered him to be apprehended and ſent to Sweden, where he lingered out his life in priſon.

[The Hiſtory of Fred. IV. MSS. The Garland of Frederickſhald, by Rit's MSS. and other MSS."] P. 196.

The tranſlator has before had our commendation for a ſpirited deſcription of Zealand, and the memorable battle of Lord Nelſon before Copenhagen. The preſent performance indicates much facility of writing, and the book is full of entertainment. A neat engraving of the Prince Royal of Denmark is prefixed, and a uſeful index is ſubjoined.

ART.

ART. VIII. *The poſthumous Works of Mrs. Chapone. Containing her Correſpondence with Mr. Richardſon; a Series of Letters to Mrs. Elizabeth Carter; and ſome fugitive Pieces never before publiſhed. Together with an Account of her Life and Character, drawn up by her own Family.* 2 vols. ſmall 8vo. 7s. 6d. Murray, Fleet-ſtreet; Conſtable and Co. Edinburgh. 1807.

THE editors of theſe volumes may juſtly hope, "that the productions of a pen ſo unſullied, and the genuine diſplay of a character ſo reſpectable as that of Mrs. Chapone, will maintain their ground on the preſent ſtage of Engliſh literature." P. v.

"Such language and ſuch arguments as theſe letters contain, can hardly fail to excite admiration, if not to afford conſiderable gratification in the peruſal, when the reader recollects that they come from the pen of a lady, who at the age of twenty-two, with a very few of the ſlender advantages of the education even of that moment, had diſcernment to detect, and courage to combat the errors of a work received with ſo general, nay, even enthuſiaſtic approbation as the 'Hiſtory of Clariſſa Harlowe.'" P. viii.

The editors complain ſtrongly, concerning a late narrative, *miſcalled the Life of Mrs. Chapone*; "written without the ſanction of her relations; and publiſhed in open defiance of the remonſtrances of her friends; being prefixed to a new edition of her 'Letters on the Mind:'" which narrative, "excepting the circumſtances that ſhe was born, that ſhe was married to Mr. Chapone, and that ſhe died,—contains ſcarcely a ſingle ſentence that has any foundation in truth, from the beginning to the end." Pp. ix. x.

"Mrs. Chapone's family have been induced to avail themſelves of the kindneſs of the celebrated Mrs. Eliza Carter's executor, who has obligingly furniſhed them with all Mrs. Chapone's letters to that lady; beginning at an early age, and continued till within a year or two of her death.

"From theſe letters, a ſeries of extracts has been ſelected, by which the reader may be enabled to form his own judgment of the ſolidity of her underſtanding, the vivacity of her imagination, and the affectionate tenderneſs of her temper and diſpoſition.

"To theſe is added 'a plain unvarniſhed tale' of the real circumſtances of her life, the readers of which may reſt aſſured that they will find nothing in it but what is authentic, nothing but what is ſtrictly true. The public will therefore, we cannot doubt,

doubt, receive it with indulgence; as deſigned ſimply to do juſtice to the character of Mrs. Chapone, to reſcue it from unmerited reproach, and preſerve her memory as it ought to be preſerved, unſullied as her life." P. xi.

Such an object is worthy of her family; and we doubt not that it will be fully attained by this publication. The honour of a family is its beſt inheritance; and that honour, derived from the merits of its good and uſeful members, ſhould ever be the object of their warmeſt anxiety.

"Thomas Mulſo, Eſq. of Twywell, in the county of Northampton, the father of Mrs. Chapone, was, at the time of her birth, the only ſon of the repreſentative of a family eſtabliſhed in that county before the reign of Edward the Firſt, and originally poſſeſſed of landed property, in that and the adjacent counties, to the amount of eight thouſand pounds a-year; but, of which, from alienation, by means of heireſſes, and other cauſes, only an inconſiderable portion remains to the preſent poſſeſſor." P. 1.

Heſter Mulſo (afterwards Mrs. Chapone) was born in 1727. Specimens, from the letters here preſented to us, will beſt enable our readers to judge concerning the talents of a young woman, who had very few, even of the ſmall advantages of education, attainable about the middle of the laſt century; when females were generally debarred from learning. Whether, in the preſent times, their learning be in the other extreme, too general and ſuperficial, is a point which we need not here diſcuſs.

"There is nothing ſo painful as diſtruſt, to a frank and honeſt mind; and yet one is perpetually feeling the neceſſity of it, or ſuffering for the want of it. One ſeldom fails to ſee it grow upon people with their years, and obſerve that the longer the world is known, the leſs it is liked, and the leſs it is truſted. I am ſtaggered and frighted at the difficulty of hitting the true medium, betwixt a credulity and confidence, which expoſes one to perpetual diſappointments and inconveniences, and a caution and diſtruſt, which would murder friendſhip, wound benevolence, and deſtroy all the pleaſures of ſociety. Yet I had much rather ſuffer by the firſt, (as indeed I have more than once done) than fall into the other moſt uncomfortable extreme. Aſſiſt me, dear Miſs Carter, to avoid both, and, above all, let us both avoid a fruitleſs diſcontent at the preſent ſtate of things, and the neceſſary condition of humanity; for this our ſober reaſon will tell us (whenever we are calm enough to hear it) is equally painful and criminal." P. 37.

"Mr. —— tells me that you are a friend to Fielding's Amelia. I love the woman, but for the book—it muſt have merit,

merit, ſince Miſs Carter and ſome few more good judges approve of it. Are not you angry with the author, for giving his favourite character ſuch a lord and maſter? and is it quite natural that ſhe ſhould be ſo perfectly happy and pleaſed with ſuch a wretch? A fellow without principles, or underſtanding, with no other merit in the world but a natural good temper, and whoſe violent love for his wife could not keep him from injuring her in the moſt eſſential points, and that in circumſtances that render him utterly inexcuſable. Can you forgive his amour with that dreadful, ſhocking monſter, Miſs Mathews? Are we to look upon theſe crimes as the failings of human nature, as Fielding ſeems to do, who takes his notions of human nature from the moſt depraved and corrupted part of it, and ſeems to think no characters natural, but ſuch as are a diſgrace to the human ſpecies? Don't you think Booth's ſudden converſion a mere botch to ſave the author's credit as a moral writer? And is there not a tendency in all his works to ſoften the deformity of vice, by placing characters in an amiable light, that are deſtitute of every virtue except good nature?" P. 45.

"I am extremely obliged to you for gratifying my curioſity with your reaſons for ſpeaking ſo favourably of Amelia, though, at the ſame time, I am not a little mortified to find that I cannot aſſent to all you ſay. I am afraid I have leſs mercy in my diſpoſition than you, for I cannot think with ſo much lenity of the character of Booth, which, though plainly deſigned as an amiable one by the author, is in my opinion contemptible and wicked. 'Rather frail than wicked!' Dear Miſs Carter! that is what I complain of, that Fielding contrives to gloſs over groſs and monſtrous faults in ſuch a manner, that even his virtuous readers ſhall call them frailties. How bad may be the conſequence of ſuch repreſentations to thoſe who are intereſted in the deception, and glad to find that their favourite vices are kept in countenance by a character which is deſigned to engage the eſteem and good wiſhes of the reader." P. 48.

We ſhould with pleaſure extract the remainder of this letter, if our limits would permit. We muſt now, however, make an extract of ſome length.

"I will grant you that there is very little virtue, and a great deal of iniquity and corruption to be found amongſt thoſe who are engaged in public life; provided you will allow me that thoſe are not the people in whom we ought to look for virtue, and that human nature is not to be judged of by the moſt corrupted part of it. A man that is thoroughly engaged in the purſuit of intereſt, and whoſe principal end is the attainment of riches or power, whatever good inclinations he might ſet out with, will in all likelihood ſo often ſacrifice them to this darling ſcheme, or at beſt find ſo little leiſure to nouriſh and

improve them, that in time they will languiſh and die, and ceaſe to be a part of his nature. Bad habits and artificial evil by degrees poſſeſs the place of natural paſſions, and thus the man becomes totally depraved, who perhaps ſet out with an amiable benevolent mind, in purſuit of what he ſuppoſed the means of happineſs, that univerſal object of deſire. Should we then ſee him in this ſtate of depravity, ſacrificing to ſome petty intereſt of his own the intereſt of his country, adding to ſtores which he knows no rational uſe for, the ſpoils of the poor; perſecuting with inveterate hatred the virtue that dares to reprove or oppoſe him, unattracted by the charms of innocence, and unmoved by the tears of diſtreſs; ſhould we, from his example, pronounce man to be a malign, ſelfiſh being, by nature corrupt, wicked, malevolent? You, my dear, have already allowed that 'mankind, as formed by the hand of heaven, are amiable and good,' and that 'even the worſt have ſome unconquerable good qualities, which entitle them to ſome degree of tenderneſs and eſteem.' I know not whether any good qualities are unconquerable, their effects at leaſt are matters of choice, aud ſhould not therefore, even in the worſt of men, be ſtript of all their merit. All our good is certainly derived from the eternal fountain of good, but ſince heaven gave it, it may be termed our own. We are placed in a ſtate of warfare, ſurrounded with temptations and treacherous enemies; thoſe who ſtand their ground deſerve our eſteem, affection, and applauſe; and thoſe who fall ſeem rather to demand our pity than our hatred. Benevolence ſeems due to all; and I cannot help being angry with all repreſentations of human nature which tend to weaken this divine affection, which muſt conſtitute the happineſs as well as duty of a ſocial being. You, my dear Miſs Carter, can never be a miſanthrope, the moſt deteſtable of characters, the only one indeed which ſeems to juſtify our hatred. Human nature is ſtill capable of exalted virtue, and great is the number of thoſe, who, though they reach not the ſummit of perfection, are nevertheleſs, in the main, good and amiable, 'innocent from the great offence,' and deſirous to perform their duty. Whilſt ſuch are eaſy to be found, I will not hate the world, nor endeavour to ſuppreſs the tenderneſs of my heart for every creature that wears the human form." P. 57.

The following remark is very applicable to the preſent times: "There is, without doubt, abundance of folly and levity in the world; but I hope leſs malignity than the cenſors of it ſeem to ſuppoſe." P. 62. In this letter, Miſs Mulſo differs ſtrongly in opinion from the author of the Rambler; and againſt him, as well as againſt Mr. Richardſon and Mrs. Carter, ſhe maintains her ſentiments in an admirable manner.

"I ſhall

"I ſhall almoſt make you think me running headlong into fataliſm, and all manner of abſurdities, but it is no ſuch matter. I ſtop ſhort in my career, and content myſelf with doubts and ignorance on theſe points; without ſuffering my doubts to overturn certain clear and demonſtrable doctrines, which are the rocks in which I fix my anchor, and can ſee the waves fluctuate about me without any great diſcompoſure. When I have thought, and wondered, and conjectured, till I am giddy, I change the ſubject of my cogitations; and am as eaſy as if I had found out the whole ſcheme of Providence; in the full aſſurance that thoſe things of which I am ſo ignorant, are adjuſted exactly as they ſhould be, and that nothing is neceſſary for me to know, but that which God has revealed to me." P. 81.

About the end of the year 1760, Miſs Mulſo became Mrs. Chapone: and within ten months, ſpent in connubial affection and happineſs, ſhe became a widow. Several letters, from Miſs Burrows to Mrs. Carter, teſtify the unalterable attachment of Mrs. Chapone to her huſband, and of the ſincerity of her ſorrow at his death.

"Adieu, my dear Mrs. Carter; haſten to town: this world has nothing for me but a few friends, and I grudge the abſence of any of them. Do not imagine from this laſt ſentence that I am in a ſtate of gloom or diſcontent. I thank God that is not the caſe. My deſires of happineſs are as ardent as ever. The world offers not a ſhadow to content them; but the hopes of a chriſtian keep them from preying on the ſoul, and producing that reſtleſs anxiety which always attends them whilſt any thing on earth is their object. Yet at times a certain wearineſs of life, and a ſenſe of inſignificance and inſipidity, deject my ſpirits. On ſuch occaſions, I recal that beautiful thought of Milton's, in the ſonnet which concludes with 'They alſo ſerve who ſtand and wait.' And then I conclude that the kindeſt of Beings has placed me exactly in the ſtation fitteſt for me, and that it is my own fault if I do not find both occupation and enjoyment in ſerving him in the way he has allotted for me." P. 148.

We recommend, and inſiſt, that the words "*or even apoſtles*," at p. 179, be omitted in the next edition, which will probably ſoon be called for. Inadvertencies may be excuſed, if they be not perſiſted in. Here we may notice another overſight at p. 148, of Vol. II. "I do not, in the manner of ſome creed-makers, anathematize all thoſe who differ from me; nor *abhor*, *deteſt*, or *abjure* their opinions." This is not a happy alluſion to the *oath of ſupremacy*. Miſs Mulſo could not have heſitated to abhor, deteſt, and abjure the impious doctrine,—that Princes, excommunicated by

by the Pope, may be depoſed or murdered by their ſubjects, or any other whatſoever.

" I found her—my younger niece—in poor health and bad ſpirits; for the loſs of her brother (Captain William Mulſo, Royal Navy, who was loſt in the Hermes ſloop, with all his crew, January, 1797) affected her ſo deeply, that I almoſt feared ſhe would ſink under it. And it was long before ſhe regained any degree of cheerfulneſs; but I bleſs God, ſhe is now recovered in health, and much mended in ſpirits." P. 188.

We are aſſured that all who know her will join in this benediction.

" Thoſe ſolid principles, which taught her implicitly to believe in a re-union with thoſe ſhe loved in a better world, made her long riſe ſuperior to the calamities of this; and ſhe 'mourn'd not as thoſe that have no hope.'" Vol. II. p. 9. We may, perhaps ſoon be called to review ſome diſcourſes, in which this affecting queſtion—concerning the re-union and mutual re-acknowledgment of the good, in heaven, will be fully diſcuſſed.

Having noticed, at ſome length, the contents of Vol. I. we muſt be conciſe in our report of the other volume. The ſpecimens of poetry, at p. 11, &c. are ſo pleaſing, that we muſt recommend an increaſe of their number in a future edition.

By the death of her highly favoured brother and niece, Mrs. C. was now reduced to great weakneſs of body and mind. But her piety and patience were ſtill unſhaken. On Chriſtmas-day, 1801, having completed her 74th year, " without one apparent ſtruggle or ſigh, ſhe breathed her laſt in the arms of her niece;" who now bears her Chriſtian, as well as her family ſurname, cheered (we truſt) by a humble and pious hope of her re-union with this and her other dear friends!

The editors properly abſtain from any formal panegyric upon their departed relation. But from what is recounted of her in theſe volumes, the reader cannot fail to be impreſſed with a ſtrong idea of her piety and benevolence; of her natural talents, and her moſt laudable improvement and application of them.

The three letters to Mr. Richardſon (which, in the title-page, are inaccurately termed *her correſpondence* with him) are on the ſubject of *Filial Obedience;* chiefly with reſpect to matrimony, and to the character and conduct of Clariſſa Harlowe. If Mr. R. could have availed himſelf of the judgment of his young but prudent friend; ſome of the characters, incidents, and ſentiments in his works, would

would have been much leſs exceptionable than we find them.

We next read "A Matrimonial Creed; addreſſed by Miſs Mulſo to Mr. Richardſon: In conſequence of his queſtioning her ſtrictly on what ſhe believed to be the duties of the married ſtate." Young perſons of either ſex, who are beginning to ruminate on this ſubject, may here find inſtructive ſuggeſtions.

The work is concluded by "A Prayer found in Mrs. Chapone's hand-writing, after her death:" in which is diſplayed an ardent ſpirit of piety and ſound devotion.

We ſtrongly recommend theſe volumes to the attention of young *female* readers in particular; as containing a fund of entertainment and inſtruction, which may in vain be looked for in many modern publications, repeated editions of which have been obtruded by *faſhion* upon the public.

ART. IX. *Janſon's Stranger in America*, &c.

[*Concluded from p.* 604.]

CHAPTER XII, which is a very long one, is entirely extraneous to the work. It is a compilation from various ſources of biographical anecdotes, of certain American public characters, either living or recently deceaſed; which, Mr. Janſon ſays, he has been induced to inſert on account of "the avidity with which the particulars of the lives of conſpicuous characters are, in general, peruſed by the public." From this chapter we are tempted to extract the following account of Levi Lincoln, although it is not from the pen of Mr. Janſon; becauſe it will enable our readers to judge of what "manner of men" the preſent American adminiſtration is made up.

"This gentleman was bred to the bar. He is of obſcure origin, being deſcended from a plain private family in the State of Maſſachuſets. He is indebted to the miſplaced officiouſneſs of a partiſan, for creeping into public notice. From a mere bawler of democracy, he found means to ingratiate himſelf with Mr. Jefferſon, who, among many other promotions which have ſullied his name, appointed Lincoln to the office of attorney-general. His fitneſs for this important ſituation will appear from ſtrictures on his conduct, occaſioned by an obſervation in Mr. Jefferſon's paper, entitled "The National Intelligencer," printed at the City of Waſhington. In one of theſe was the following abſurd panegyric:

"The

"The ſhort period during which he (Mr. Lincoln) held his ſeat in Congreſs, had not admitted of a developement of his talents, but he entered the body with the reputation of eminent talents."—We ſhould be glad (ſays the writer who takes up the ſubject) to know with what reputation he left it? The truth is, that he entered the body with the reputation of being one of the writers in a Worceſter (Maſſachuſets) paper, called the Ægis, and was ſuppoſed to be one of the authors of a ſeries of eſſays, (if a maſs of ſlander, perſonal, vindictive and unjuſt, deſerves the name) called the "Farmer's Letters;" this was the only evidence which the public had received of his talents, and with this reputation he entered the houſe, and with this reputation only he left it. It is true, that a farther "developement of his talents" did not take place during his ſtay in Congreſs; but it is not true that it was owing to "the ſhort period" to which it was confined. He remained ſufficiently long to have developed his talents on the many important and intereſting topics which were each day the ſubjects of diſcuſſion. Awed by the ſplendor which ſurrounded him, he dared not expoſe his prate to the keen animadverſion of his contemporary opponents. Having juſt ſenſe enough to practiſe the maxim of "*vir ſapit qui pauca loquitur,*" he ſhielded himſelf in a ſtupid ſilence, and ſat ſcowling at the eminence which he had not the power to reſiſt. He therefore went out of Congreſs as he came in, with the reputation of being a very weak ſpoke in the wheel of government.

"Mr. Lincoln was now appointed attorney-general of the United States, and during the long period in which he has held, we will not ſay diſcharged, that office, he has permitted a farther developement of his talents, by making one ſpeech and an half in the Supreme Court.

"The firſt ſpeech was a ſufficient developement of his talents, to induce adminiſtration to believe that in any future developement, it might be neceſſary for the intereſts of the country, that he ſhould be aſſiſted by other counſel, and therefore, in the celebrated caſe of the Sugar Refiners, Mr. Dallas was employed, at the expence of ſeveral hundred dollars, to render his aſſiſtance. The cauſe was tried at the capital, in Waſhington, during the ſitting of Congreſs, before Chief Juſtice Marſhall, and Judges Chaſe and Waſhington. The hall of the court was crowded with ſpectators, among whom were obſerved many foreigners of diſtinction, and members of Congreſs. The honourable Levi Lincoln aroſe—one hand was reſted on a large pile of law books, which it would ſeem he intended to uſe, the other contained a roll of manuſcript notes of the caſe, to which it would ſeem he intended to refer. He neither uſed the one nor referred to the other. He was on the floor about ten minutes, when, having concluded his prefatory remarks, he ſaid, "I will now inform this honourable Court of the firſt point which I have taken in this caſe."—He pauſed, "I ſay, may it pleaſe your honours,"

(continued he, after a little heſitation) and pauſed again.—The court liſtened with the utmoſt attention; the ſpectators who were at a little diſtance from the bar, anxious to witneſs the event which this illuſtrious inſtance of the "*montes parturiunt,*" ſeemed to promiſe, cloſed up in a ſemicircle around the baluſtrade of the forum. "As I was ſaying, (ſaid Mr. Lincoln) I have made a point."—He had ſo. He had reached one which he could not ſurmount. He told the court that he begged their kind indulgence; that he felt exceedingly embarraſſed, and wiſhed a few minutes for recollection. The court bowed aſſent, and Mr. Lincoln ſat down.

"After a pauſe of fifteen minutes, during which there was the moſt ſolemn ſtillneſs, Mr. Lincoln roſe again. He continued to ſpeak about ten minutes more. His manner was wild, incoherent, and unargumentative, and ſeemed to be an unconnected, promiſcuous, and irregular aſſemblage of words, without the ſmalleſt attention to the *ordo verborum*. "I have now come, (ſaid he) may it pleaſe your honours, to the ſecond point propoſed—I ſay—the ſecond point which I have taken is this—I have got (ſaid he) to the ſecond point." He, however, was never able to get any farther, and the Court remain yet to be informed what that ſecond point was. Mr. Lincoln was obliged once more to apologize to the Court for being unable to proceed. He ſaid, he felt an embarraſſment which he could not conquer, and that Mr. Dallas would go on with the cauſe. A confuſed murmur was heard throughout the hall; it was the hum of vexation, diſappointment, and keen remark. Some of the auditory felt chagrined at this debaſement of our national dignity; ſome felt diſappointed and aſtoniſhed, that this exertion of forenſic eloquence ſhould have terminated in ſuch a mortifying developement of the talents of their attorney-general; and others laughed at the impotency which they had predicted—whilſt the poor Mr. Lincoln ſat down at the bar, and covered his face with his hands."

"He was, ſoon after this probation, removed from the attorney-generalſhip, and returned to his original obſcurity." P. 149.

In Chapter XIV. Mr. Janſon arrives at Philadelphia, and is very ample in his details concerning the architecture, commerce, public inſtitutions, markets, jails, &c. of that ancient capital of the United States. We do not, however, perceive any thing in the information he conveys on theſe ſeveral topics which was not already in the poſſeſſion of the public. But there is ſomething of novelty in the reaſon which this author aſſigns for dwelling ſo long on Philadelphia, and ſaying ſo little of New York. He had, he ſays, noted many particulars reſpecting the latter city, but "on comparing

comparing them with thoſe made on Philadelphia, the preference of this laſt in beauty, regularity, architecture, and improvement, was ſo decided, that he ſuppreſſed much reſpecting New York." "The latter too," he ſays, "is an ancient city, and conſequently much better known by the accounts of various authors."

From Philadelphia a ſudden tranſition is made in Chapter XV. to the new capital called Waſhington, or the Federal City, which is by no means an object of admiration with Mr. Janſon. It makes, it would appear, but very ſlow progreſs; and thoſe who have purchaſed lands and erected houſes in it upon ſpeculation, have turned their money to very bad account. According to Mr. Janſon, if it were not of neceſſity occupied by the congreſs, and the officers of ſtate for a certain portion of the year, it would ſoon become a wilderneſs again. So very thinly, it ſeems, is it peopled, and ſo little is it frequented, "that quails, and other birds, are conſtantly ſhot within a hundred yards of the capital, and even during the ſitting of the houſes of Congreſs." We are told that the ground around the Preſident's houſe, which is a neat and ſpacious piece of architecture, inſtead of being laid out in a ſuitable ſtyle, "remains in its ancient rude ſtate; ſo that, in a dark night, inſtead of finding your way to the houſe, you may, perchance, fall into a pit, or ſtumble over a heap of rubbiſh. The fence round the houſe is of the meaneſt ſort; a common poſt and rail encloſure."

During the ſix following chapters, we almoſt entirely loſe ſight of Mr. Janſon, and are obliged to wade through a variety of details of the moſt miſcellaneous, and unconnected nature. We firſt have a narrative of the conduct of an embaſſy which came from Tunis to ſettle the differences between the bey and preſident Jefferſon; and next an account of the behaviour of a deputation from the Greek and Oſage Indians, during their ſtay at Philadelphia; together with ſome notices of the expedition for exploring the Miſſouri. A tranſition is then made to the law, on which Mr. Janſon diſplays his learning, and preſents us with ſome ſpecimens of American term reports. He next treats of the drama, and gives a very ample hiſtory of the various theatrical ſpeculations which have hitherto been made in the United States. His next ſubject is land ſpeculation, on which he ſpeaks very feelingly, having been himſelf a ſufferer, by truſting to the good faith of the government of Georgia, and purchaſing a part of ſome unallotted land, which has never yet been delivered up to the buyers. On

this account we muſt receive with ſome limitation his details of the nefarious practices of land-jobbers; and the methods which they employ to *cook up* their lands, and otherwiſe impoſe upon the public. After this we come again to the Indians; and are treated with the old legend of prince Madoc; and the colony of Welſh Indians ſtill aſſerted to exiſt ſomewhere on the Miſſouri: and the laſt of theſe ſix chapters is taken up with the Cincinnati, an American order inſtituted by the officers of the United States previous to their diſbanding, after the peace with Great Britain.

We preſent our readers with the following anecdote of the delegates of the Oſage nation, during their abode at Philadelphia.

"The evening of the day on which the Oſage Indians viſited Congreſs, they made their appearance at the theatre in the Penſylvania Avenue; which was announced by hand-bills. Their performance here was by no means diſintereſted; for they ſtipulated with the managers to be paid half the net proceeds, with a ſupply of rum during the entertainment. Their dance conſiſted of ſtamping in proceſſion round the ſtage in different figures, and ſcreaming in horrid diſcord. The war-dance exhibited ſomething of the terrific; and the ſcalping ſcene was a dreadful picture of that inhuman practice among ſavage nations. The act of taking off the ſcalp of the ſuppoſed victim, was executed with ſuch adroitneſs, a falſe ſcalp being ſubſtituted, that the deception was not to be perceived. One of the chiefs eminently exerted himſelf on this occaſion. Before the concluſion of the entertainment, the greateſt part of them were intoxicated, and the audience became anxious to quit the houſe. Next morning, the chief, who had been the principal actor, was found lifeleſs in the bed which government had provided for him: and his death was imputed to exceſs of drinking, and his great exertions during the preceding evening. His interment was attended by his tribe, with the Creeks, and a great concourſe of people, among whom were ſeveral members of Congreſs. Much curioſity was excited, from the hopes of witneſſing the ſavage ceremonies on ſuch an occaſion; but theſe expectations were diſappointed, very little being ſaid or done over the grave. In order to guard againſt a ſimilar cataſtrophe, the inhabitants were publicly cautioned againſt giving theſe ſtrangers any ſtrong liquors; and informed, that the allowance made them by the government was in every reſpect abundant." P. 225.

Chapter XXII. gives a ſhocking picture of the exceſſes and brutalities in which the lower claſſes of Americans indulge, particularly in the Southern States. The practice of ſmoking tobacco muſt indeed be come to an aſtoniſhing height

height, if, as Mr. Janſon aſſures us, boys, and even children, indulge in it to ſuch a degree, as to produce ſickneſs, and even death. In proof of this he quotes a Maſſachuſet's newſpaper, which records the death of maſter James Verry, aged twelve, "a promiſing youth, whoſe untimely end is ſuppoſed to have been brought on by *exceſſive ſmoking of ſegars!!!*" He ſtates, on his own authority, the fondneſs of an infant not four years old, the ſon of a ſegar-maker in Alexander, for the ſame unnatural indulgence. He himſelf ſaw the child at this amuſement, and, on expreſſing his ſurprize, was informed by the father, that his offspring had contracted the habit a year before, and that he ſmoked three, four, or more, daily, with which he was regularly ſupplied, "or he would cry for them." Notwithſtanding all this the child was fat and healthy.

Mr. Janſon likewiſe gives perſonal evidence for the exiſtence of a mode of fighting among the Southern Americans, the moſt brutal and ferocious that can eaſily be conceived.

"Paſſing, in company with other travellers, through the ſtate of Georgia, our attention was arreſted by a gouging-match. We found the combatants, as Morſe deſcribes, faſt clenched by the hair, and their thumbs endeavouring to force a paſſage into each other's eyes; while ſeveral of the byſtanders were betting upon the firſt eye to be turned out of its ſocket. For ſome time the combatants avoided the *thumb ſtroke* with dexterity. At length they fell to the ground, and in an inſtant the uppermoſt ſprung up with his antagoniſt's eye in his hand!!! The ſavage crowd applauded, while, ſick with horror, we galloped away from the infernal ſcene. The name of the ſufferer was John Butler, a Carolinian, who, it ſeems, had been dared to the combat by a Georgian; and the firſt eye was for the honour of the ſtate to which they reſpectively belonged.

"The eye is not the only feature which ſuffers on theſe occaſions. Like dogs and bears, they uſe their teeth * and feet, with the moſt ſavage ferocity, upon each other.

"A brute, in human form, named John Stanley, of Bertie county, North Carolina, ſharpens his teeth with a file, and boaſts of his dependence upon them in fight. This monſter will alſo exult in relating the account of the noſes and ears he has bitten off, and the cheeks he has torn.

---

* "During the author's reſidence in North Carolina, Mr. Standen, the poſt-maſter, and a merchant of Edenton, had a part of his cheek bitten off in an affray with O'Mally, a tavern-keeper in that town."

"A man of the name of Thomas Penriſe, then living in Edenton, in the ſame ſtate, attempting at cards to cheat ſome half-drunken ſailors, was detected. A ſcuffle enſued; Penriſe knocked out the candle, then gouged out three eyes, bit off an ear, tore a few cheeks, and made good his retreat.

"Near the ſame place, a ſchoolmaſter, named Jarvis Lucas, was beſet by three men, one Horton, his ſon, and ſon-in-law. Theſe ruffians beat the unfortunate man till his life was deſpaired of, having bitten, gouged, and kicked him unmercifully. On the trial of an indictment for this outrageous aſſault, a Carolina court of juſtice amerced them in a ſmall fine only." P. 301.

In the next chapter, in the midſt of much extraneous matter, Mr. Janſon gives a diſguſting account of the negro nudities, which the traveller is expoſed to ſee, in paſſing through the ſouthern ſtates of the American union. We then come to General Miranda and his expedition; and are informed of the proceedings of the American courts againſt Mr. Ogden, who furniſhed that enterprizing adventurer with the ſhip in which he embarked for the Caraccas. Chapter XXV. relates more particularly to Mr. Janſon's own tranſactions, and is certainly not the leaſt entertaining in the volume. It deſcribes the town of Norfolk, in Virginia; and the great ſwamps which extend from that vicinity through a conſiderable part of the ſtate of North Carolina. Norfolk, it ſeems, in the winter ſeaſon, is itſelf no better than a ſwamp, for the ſtreets are ſo muddy, that the gentlemen are obliged to fortify themſelves with *thick ſhoes over their boots*. Mr. Janſon having in a dark evening loſt his bearings, in the attempt to ford one of theſe muddy paſſes, was unable to extricate himſelf without the loſs of one of his *ſhoe-boots*, which was in vain raked and dragged for next morning.

The author was induced to accompany a ſporting friend into the great, or *diſmal* ſwamp of North Carolina; but did not find his way back again without undergoing a ſevere fright. When he had penetrated a conſiderable way into this wilderneſs, a ſtorm came on which obſcured the ſky, and bewildered his guide, who uſually truſted to the ſun in ſteering through the trackleſs waſte. For ſome time they wandered in uncertainty, the guide narrowly inſpecting every large tree which they paſſed. At length he exclaimed that he had diſcovered his route, and pointed to a large tree, the bark of which was incruſted on one ſide with green moſs. This he declared to be the north ſide of the tree; and truſting to this evidence, he was able to extricate himſelf and his friend, from their diſagreeable dilemma. The Indians, in traverſing the woods, regulate their route by ſimilar obſervations.

Mr.

Mr. Janſon met with a ſtill more hazardous adventure in croſſing a leſſer ſwamp of North Carolina. About midway, he ſaw a large quadruped climb a tree about two hundred yards before him. Advancing within ſhot, he fired upon the animal, which he wounded, and brought to the ground. At the ſame time his horſe took fright, and threw him; and on recovering his feet, he beheld a large panther ſlowly advancing towards him, while his negro guide exclaimed, "Maſſa, Maſſa, we are loſt!" Though his gun was empty, he involuntarily preſented it towards his enemy, which had the deſired effect; for the animal inſtantly made a ſtand, uttered a hideous roar, and retreated into the thickeſt part of the ſwamp, where Mr. Janſon prudently left him to his fate.

This anecdote introduces the narrative of ſeveral marvellous rencontres between planters and bears, in which the man finally got the better of the beaſt, even though deſtitute of offenſive weapons; but not without ſuffering ſeverely from the hugging and biting of his ferocious antagoniſt. We were ſurprized at meeting with nothing about the rattleſnake, the *Boa-conſtrictor*, and the other tremendous reptiles with which theſe deſolate American wilds abound. But to make amends, Mr. Janſon preſents us with a chapter on the mocking-bird, the red-bird, or Virginia nightingale, the wood-cock, the wood-pecker, and the whip-poor-will.

After a moſt ſuperfluous and ſilly chapter, entitled Eccentric Advertiſements, we advance in our journey as far as South-Carolina; and are preſented with ſome obſervations on the ſtaples of that rich and fertile diſtrict, and on the ſlave trade, which ſtill continues to be practiſed by the merchants of Charleſtown. If we may rely on the ſtatements of Mr. Janſon, ſlaves are ſtill treated with great rigour in many parts of the United States; and are ſometimes wantonly killed by their ſavage maſters, for which crime the only penalty is a moderate fine. In a country profeſſing ſuch an enthuſiaſm for liberty, this is peculiarly reprehenſible; and we entirely concur in the ſentiment quoted by Dr. Morſe, and after him by Mr. Janſon, from an European writer: that "If there be an object truly ridiculous in nature, it is an American patriot, ſigning reſolutions of independence with one hand, and with the other brandiſhing his whip over his affrighted ſlaves." The Southern States, where ſlavery chiefly prevails, derive an advantage from the practice, which we ſhould never have looked for, viz. a proportional increaſe of their influence in the national legiſlature. For, ſtrange to tell! the negro population is in-

cluded in the cenſus, which regulates the number of repreſentatives from each ſtate. On this account the ſtate of Virginia ſends five more repreſentatives and five more electors for the preſident and vice-preſident than the ſtate of Maſſachuſets, although the number of its free people is leſs by 40,160. A conſtitution ſo unequal in the diſtribution of its rights cannot ſurely be of long duration: and we may ſoon expect to ſee a ſeparation between the northern and ſouthern ſtates of the union.

The number of ſlaves in the United States is eſtimated by Mr. Janſon at a million. Nine-tenths of theſe are found in the provinces of Georgia, South and North Carolina, Virginia, Kentucky, and Maryland. In Georgia and Kentucky their numbers have been rapidly on the increaſe, having lately doubled in the former; and increaſed in the latter, in the proportion of 40 to 12. In the reſt of the above-mentioned ſtates the number of ſlaves is likewiſe on the increaſe; in New-York it is nearly ſtationary; in Penſylvania and Delaware it has diminiſhed; and in the New England ſtates, ſlavery is nearly aboliſhed.

In the remaining chapters of this work, from chapters XXX. to XXXV. incluſive, Mr. Janſon proceeds, in the ſame irregular and unconnected manner, to blend his own remarks on miſcellaneous ſubjects, with narratives and details to which they have no manner of reference. He makes a tranſition from American agriculture to the yellow fever; from that to the proſpects of an emigrant in the Trans-Atlantic regions; from that to the action between the Boſton and Ambuſcade, and the hiſtory of Captain Whitby and the Leander; and from that to the uſe of gypſum as a manure, and the life and converſation of Thomas Paine, and Counſellor Emmet.

Mr. Janſon gives a very diſcouraging view of the proſpects of an emigrant to America, in whatever line he propoſes to employ himſelf. If as a farmer or planter, he has to encounter in the firſt place the knavery of the land-jobbers, "the very name of whom," ſays Mr. Janſon, "makes my pen recoil from my paper." Suppoſing he has overcome this obſtacle, and been able to obtain a good right to the lands for which he has payed his money; he has next to ſtruggle with the *ſquatters*, who are certain families of white people that take poſſeſſion without any right, and are often able to keep their hold in deſpite of the lawful proprietor. Even when theſe difficulties are ſurmounted, the great work remains ſtill to be accompliſhed; trees are to be felled, houſes erected, ground cultivated, and ſtock raiſed;

in

in performing which the ſettler finds ſufficient leiſure to repent his folly in quitting a civilized country for a deſolate wilderneſs. If the emigrant betakes himſelf to commerce, he is expoſed to long credits, bad payments, frequent loſſes at ſea by capture, and knaviſh agents. The mechanic has a chance of faring better; but as his profeſſion leads him to the great towns, he is peculiarly expoſed to that bane of Europeans, the yellow-fever.

The learned profeſſions of law and phyſic are, according to Mr. Janſon, monopolized by the native Americans, who are able by their perſonal connections to exclude foreigners from a fair competition: "great intereſt leaving little to ſuperior abilities without patronage." With reſpect to the liberal arts, America is certainly not their genial ſoil; nor will any artiſt of eminence meet at preſent with adequate encouragement in that country. Literature too is rather at a low ebb. Newſpapers, magazines, and political pamphlets, form nearly the whole intellectual food for which there is a regular demand in the United States. Of theſe there is indeed a conſiderable ſupply.

"Several hundred different newſpapers," ſays Mr. Janſon, "are daily diſtributed by the public mail, in all parts, to ſubſcribers, at the ſmall charge of one or two cents, at moſt, for poſtage; but printers exchange their papers with each other, by that mode, free of any charge. I have often ſeen a printer receive as many newſpapers by one mail, as would fill the room of ſeveral hundred letters."

With reſpect to the original authors of America, they have hitherto been very few in number, and with the exception of Dr. Franklin, of very ſubordinate merit. Of the American taſte for proſe compoſition, the following extract from a treatiſe called the "Hiſtory of the three Judges," publiſhed by Dr. Eſra Styles, preſident of Yale College in 1795, furniſhed by Mr. Janſon, may afford a ſpecimen.

"What I have before *narrated** is delivered upon ſure documents. I ſhall now *narrate* what is only conjectural, and leave it to every one's judgment, only obſerving, that if it ever did take place, no one will doubt but that Dixwell was concerned in it. There is ſomehow preſerved, not in univerſal or general, but in particular and ſtrong lineal tradition, at Newhaven, which is to be conſidered more largely hereafter, that another

* This *narration* conſiſted of extracts from Hutchinſon, copies of old records, letters, &c, &c.

of the regicides, beſides Dixwell, lies buried in our burying-place, and that this other was Whalley. This is particularly preſerved among the ſextons or grave-diggers, who, it ſeems, for many years, and perhaps even from the time eſpecially of Dixwell's death, have ſhewn the ſtone marked E. W. for Whalley, as they have that marked J. D. for Dixwell. I have not found the leaſt tradition of Goffe, till I myſelf conjectured it, January 1793, inferring in my own mind, without a doubt, that if Whalley, who certainly died at Hadley, was afterwards removed here, Goffe muſt be here alſo. But of this, I mean as to Goffe's being here alſo, I can find no tradition, yet I find it tenaciouſly adhered to, eſpecially in the line of the grave-diggers, that Whalley is here. I have often examined the E. W. ſtone, but conſider the matter without proof, yet poſſible, but by no means certain. Nor do I wiſh, and leaſt of all attempt, to gain any one's credulity to it, leaving every mind perfectly free and unprejudiced. But as I know that whoever take the pains that I have done, to trace out, and collect, and digeſt the traditions in Newhaven, will find this among others, however it originated among us; ſo, after this precaution and notification, I ſhall proceed, &c.!!" P. 54.

In poetry the Americans have to boaſt of their epic, dramatic, lyric, elegiac, and ſatiric writers; but all, as far as we have learned, are of the order of *mediocres poetæ*, on whom Horace paſſes unqualified condemnation. We are told by Mr. Janſon that Mr. Feſſenden is "the Hudibras of America *." The following is a ſhort ſpecimen of this gentleman's pointed ſatire.

" Step forward, demagogue Duane,
Than whom a greater rogue in grain,
Ne'er fortified by mob alliance,
Dare bid the powers that be, defiance.

" Law, order, talents, and civility,
Before your worſhipful mobility,
Muſt bow, while you their thinking man,
Lead by the noſe your kindred clan.

" Thou art indeed a rogue as ſly,
As ever coined the ready lie,
Amongſt the Catilines of faction,
None calls more energies in action." P. 200.

Thus have we endeavoured to enable our readers to judge of the contents of this large and coſtly volume; which, in

* See our account of his Poems, Vol. XXV. p. 196; and of his poem on the Tractors, Vol. XXI. 552.

proportion

proportion to its intrinſic value, could hardly have been too low priced. The original information reſpecting America, which it conveys, might be compriſed in a nutſhell; and if deprived of the materials which it has borrowed from the newſpapers and periodical works of the day, it would indeed be ſhorn of its beams. As a literary compoſition it defies all criticiſm; for it aims neither at perſpicuity of method, arrangement of materials, nor correctneſs of ſtyle.

ART. X. *The Claims of the Eſtabliſhment. A Sermon, preached Auguſt 30, 1807, at Croydon, in Surrey, by John Ireland, D. D. Prebendary of Weſtminſter and Vicar of Croydon.* 8vo. 26 pp. 1s. Hatchard. 1807.

THIS is a very maſterly diſcourſe, and diſcuſſes a moſt momentous ſubject with great energy of language and due force of argument. A great deal has been ſaid on what are called the Claims of the Roman Catholics, and the aſſertors of thoſe claims have of late aſſumed a bolder tone. Dr. Ireland in this Sermon vindicates the claims of the Eſtabliſhment. The text is 2 Tim. xi. 25.—"In meekneſs inſtructing thoſe that oppoſe themſelves."

The preacher begins by obſerving, that the Church has lately been called upon to conſider the principles of toleration, but that the advocates of the ſuppoſed ſufferings of thoſe who diſſent from it pay no attention to the claims of the Eſtabliſhment. It is proper, therefore, to enquire why the Catholics and other Diſſenters are excluded from political power? The firſt queſtion is, to whom does the headſhip of the church belong? The right of the ſovereign of theſe realms to ſuch headſhip, was denied at the Reformation, alike by the Catholics and the Calviniſts. But againſt ſuch poſitions uncontrovertible arguments were brought by our anceſtors, and in particular by the immortal Hooker, whoſe eighth book of Eccleſiaſtical Polity puts the matter for ever at reſt, and proves that the refuſal of obedience to any branch of government is an impeachment of the principle of ſovereignty itſelf. With this partial refuſal of obedience the Catholics of theſe dominions are chargeable. Religious toleration may indeed in this abſolve from puniſhment, yet it does not raiſe the recuſant to an equality of privileges with thoſe ſubjects whoſe obedience is entire.

The next queſtion is the conſideration of the civil dominion eſtabliſhed among ourſelves.

Now the papal power here was manifeſtly an uſurpation on the previous rights of the throne. In the earlier times of our Church, the ſovereigns enjoyed the power of erecting biſhoprics, granting inveſtitures, aſſembling ſynods, and making laws in ſacred matters. At the Conqueſt the papal encroachments began, but even in the time of Edward I. a reſiſtance to theſe encroachments commenced, which ended in the Reformation. The Chriſtian Emperors of Rome united in their thrones the civil and religious authority; our princes had anciently, and now have the ſame fulneſs of authority. This principle was aſſerted at the Reſtoration; the attempt to violate it produced the Revolution. In the Union with Scotland, and in the Union with Ireland, it is promiſed, that "The Proteſtant Religion as eſtabliſhed in theſe countries ſhall be preſerved FOR EVER." Thus then are we enabled to underſtand and to apply the rule of toleration. And now let the author ſpeak for himſelf.

"There is one government over all. There is one Church, which expreſsly acknowledges its right of eccleſiaſtical as well as civil rule, and which therefore obtains its eſpecial protection. All others, refuſing this concurrence, are allowed to perſiſt in their refuſal, ſubject to an inferiority of civil privilege. To toleration (or the ſafe and practicable uſe of their own mode of worſhip) they are entitled through the claim of Chriſtian charity, and the religious reſpect which is due to the conſcience of men towards their God. To a certain forfeiture of civil privilege they are neceſſarily ſubject, on account of their denial of an eſſential part of the civil ſovereignty, and their ſtanding want of compliance with the full demands of the conſtitution. This is the true notion of toleration, which muſt always be conſidered in ſubordination to an eſtabliſhment,—as an indulgence, and not as an inſtitution.

"It is indeed too much the faſhion of our times to overlook the foundations of government, to reaſon from the feelings of the moment, and to neglect ſubſtantial principles. And hence it is, that toleration is confounded with equal encouragement, and perſecution with mere excluſion from political power. Yet let it be remembered, that no writer, whoſe opinions have any influence on ſociety, has ever ventured to place religious notions entirely beyond the pale of reſtraint. For this we may appeal to the authorities which have been principally quoted during the late diſcuſſions. By one of theſe, a partial toleration has been ſaid to allow to Diſſenters the unmoleſted profeſſion of religion, but to deny the entrance to offices of truſt and emolument in the ſtate. A complete toleration is ſaid to be the allowance

lowance of both. But notwithſtanding the wideneſs of this poſition (which indeed deſtroys the very nature of toleration), an exception is immediately made; for it is juſtly ſuppoſed, that caſes may occur, in which "certain tenets of religion are reaſonably concluded to have a connection with diſpoſitions dangerous to the ſtate." This is the ſubſtance of the opinion of Dr. Paley, a writer whom none will accuſe of a want of liberality on religious ſubjects.

"A much higher name has lately been uſed as an authority for the unlimited claims of toleration. Mr. Locke is apt to inconvenience his ſubſequent reaſoning by aſſuming too great a latitude for his fundamental poſitions. His general maxim (the only part of him which ſome of his readers ſeem to remember) is, that the civil magiſtrate, having, in the nature of things, nothing to do with the religion of any country, can exerciſe no control over the ſubject on account of religious opinions; and that all ſubjects together are entitled to the ſame common rights as men and denizens. This is his toleration. But, when called upon to deſcribe what he means by the common rights, he defines them to be "the protection and impunity of men, not offending in civil things." And he ſuppoſes in the Diſſenter "mere ſeparation and difference of opinion joined with innocency of life." Nor is this all. Mr. Locke, who, at firſt, ſo expreſsly excludes the magiſtrates from any control on account of religious opinions, is obliged, with all others, to call him in on certain occaſions. On every principle ſtated in this diſcourſe, he defends the ſuppreſſion of idolatry among the Jews. God exerciſed the ſovereignty over his choſen people; but idolatry naturally promoted an alienation from his regal authority. It was therefore liable to reſtraint, as "the acknowledgment of another King, *againſt the laws of empire.*" Again, in points of faith, he pronounces thoſe which are merely ſpeculative to be entitled to an unlimited freedom, even to the denial of the truth of revelation itſelf! But in practical caſes, or thoſe which involve moral actions, he eſtabliſhes a control. He excepts Atheiſts from his toleration, and thoſe whoſe opinions are contrary to the exiſtence of ſociety. To theſe he adds another inſtance, of much importance to this argument. "That church can have no right to be tolerated by the magiſtrate, which is conſtituted upon ſuch a bottom, that all thoſe who enter into it, do thereby *ipſo facto* deliver themſelves up to the protection and encouragement of another prince: for by this means the magiſtrate would give way to the ſettling of a *foreign juriſdiction in his own country.*" He makes another exception elſewhere, and will not grant his toleration to thoſe religions which are themſelves intolerant. Nor is this ſaid through vengeance: for it may well be ſuppoſed, that a religion which is intolerant when poſſeſſed of power, will be a religion of intrigue when out of power, and is therefore to be watched over, rather than thoughtleſsly and too liberally truſted." P. 14.

The

The ſubject certainly cannot be placed in a more impreſſive point of view. What then is the ground on which the Church is called upon to wave its claims? Liberality.—But liberality muſt conſiſt with juſtice and with loyalty.—Can we reſign our ſovereign lightly to the mercy of thoſe who deny his juſt authority? The Roman Catholics, if conſcientious, muſt perſiſt in denying the prerogative of their ſovereign, and are conſequently diſqualified for thoſe offices under him, which involve the joint concerns of church as well as ſtate. The great advocates of what are called the Catholic Claims uniformly, and with all their talents, and indeed without diſguiſe, attack the authority of our government, and the prerogative of our ſovereign. This is ſpecified in two recent and ſtriking examples. Our Church, ſays Dr. Ireland, with great and becoming emphaſis, is connected with the State, and both are bound to the Throne. Religious diſſent produces civil incapacity, and diſqualifies thoſe who avow it from the adminiſtration of the powers of our proteſtant government. This excellent diſcourſe thus concludes:

"What then is the duty of the Catholic? He may retain his belief in peace and ſafety; but he ought not to covet political power, while his principles are at iſſue with the very nature of the government. I addreſs this to his conſcience, and propoſe to him an example from an age which he profeſſes to venerate. The firſt Chriſtians could not act upon the principles of heatheniſm, and therefore never claimed the privileges or the profits of Roman office. They would have been content to be merely ſafe from the ſword of perſecution; yet even this was denied to them. The government exerciſed all its natural rights in the maintenance of a national worſhip, but it applied no toleration to diſſenters. And hence came the unprincipled perſecutions of that half-enlightened age. Meanwhile, the believers knew the duty of loyalty, and performed it amid the preſervation of their conſcience towards God. They were exemplary ſubjects of Rome, though idolatrous. They ſupported its government, though marked with the moſt bloody hoſtility to them. They entered freely into its armies, fought its battles, and maintained the cauſe of the empire till they had matured it for the acknowledgment of the faith of Chriſt.

"To the Diſſenter from our Proteſtant Eſtabliſhment I would ſay, You experience that toleration which paganiſm would not grant, and for which the primitive Chriſtians would have returned their heart-felt thanks and praiſes to heaven. While therefore you enjoy the privilege of conſcience, learn to reſpect the rights of that government, under which Providence has placed you. But know, that to demand a ſhare of political

power

power from the hands of the ſovereign whoſe prerogative you continue to deny; to irritate a government which would rather leave you to repoſe, and then to upbraid it with perſecution, is neither political loyalty nor Chriſtian obedience." P. 24.

Having thus given the ſubſtance of this Sermon, it cannot be neceſſary to expreſs our particular opinion. The Church has in all times of peril and attack met with advocates equally zealous and equally powerful, and we doubt not but it always will. In this hope and confidence we thank Dr. Ireland for this excellent publication.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Oriental Tales, tranſlated into Engliſh Verſe. By J. Hoppner, Eſq. R. A.* 12mo. 144 pp. 5s. Murray. 1807.

We are far from being ſurpriſed to ſee a ſecond edition of theſe pleaſant tales in ſo ſhort a ſpace of time. Mr. H. has written a new preface, in which he gives the following account of the origin of the tales. "Four are ſelected from the *Tooti Nameh*, or Tales of the Parrot, viz. 1ſt, 2d, 4th, and 6th. The third is founded on one of a ſet publiſhed in a ſmall volume by the Rev. W. Beloe. The fifth is from the Heetopades of Veeſhnoo-Sarma. The 7th and 8th are from the Fables of the 12th and 13th Centuries, publiſhed by M. Le Grand." At the latter end of the preface, Mr. Hoppner very properly retorts upon ſome cavillers, who it ſeems had attacked his firſt edition. In concluding, he offers the following neat apologue to their conſideration.

" A Horſe before an Aſs was led,
For being noiſy and ill-bred.—
' So Sir, the foreſt has been ringing,
With what you're pleaſed to call your ſinging.
Worſe notes a wind-pipe ne'er diſtended,
My taſte, my nerves have been offended;
Do, prithee, leave that vulgar neighing,
'Tis pity you've no ears for braying.' "

ART.

ART. 12. *Deſcriptive Poetry. Being a Selection from the beſt modern Authors, principally having Reference to Subjects in Natural Hiſtory.* 8vo. Price 3s. 6d. Savage. 1807.

This ſelection is made with much judgment and taſte, and has in ſome degree the diſtinction of novelty. It in a particular manner unites inſtruction with amuſement, and may very properly be recommended to all who have the care of young perſons. The authors ſelected for the purpoſe are of high character among modern authors for poetical talent, namely, Hayley, Maurice, Charlotte Smith, George Ellis, Sotheby, Bloomfield, &c. The following ſpecimen is from Mr. Kett's Juvenile Poems.

"TO THE RIVER WYE.

"O Wye, romantic ſtream! thy winding way
Invites my lonely ſteps, what time the night
Smiles with the radiance of the moon's pale light
That loves upon thy quivering flood to play.

"O'er thy ſteep banks the rocks fantaſtic tower,
And fling their deepening ſhadow croſs the ſtream,
To Fancy's eye worn battlements they ſeem,
Which on ſome butting cliff tremendous lower.

"Hark! Echo ſpeaks, and from her mazy cave,
Sportive returns the ſailor's frequent cry,
Ah! how unlike thy old bard's minſtrelſy,
Warbled in wild notes to the haunted wave!
Unlike as ſeems the hurricane's rude ſweep,
To the light breeze, that lulls thy placid deep."

ART. 13. *Uti Poſſidetis, and Status Quo: a Political Satire.* 8vo. 20 pp. 1s. 6d. J. J. Stockdale. 1807.

Still a remnant of theſe ſatires is on hand. This poem, in the Lyric ſtyle, appears to have been written before the downfal of *the Talents*, and from ſome typographical ſymptoms, as well as critical marks, is probably to be attributed to the ingenious author of *Elijah's Mantle*. The poet rings the changes on the *uti poſſidetis*, and *ſtatus quo*, in a very amuſing manner. For example,

7.

"Courted by Fox in language ſweet,
Could BENEVENT refuſe to treat?
Politeneſs would compel him.
Tis ſtrange, that Peace ſhould look ſo queerly,
On men who fraternized ſo dearly
At Paris, *Ante Bellum*.

8. "Tho'

8.

" Tho' favour'd YARMOUTH might be coax'd,
Fox was too cunning to be hoax'd —
MAITLAND a Scot diſcreet is;
From ſuch negotiators ſay,
How could your baſis ſlip away,
Your *uti poſſidetis?*

9.

" When PITT's good genius bleſſ'd the land,
No fond regard for TALLEYRAND
Mix'd with his country's duty;
He—for his ſovereign and the nation,
Reſerv'd his high conſideration,
Nor would have left to *implication*
Our *poſſidetis uti.*" P. 8.

ART. 14. *Outlines of Engliſh Hiſtory, in Verſe. By Elizabeth Rowſe.* 8vo. Darton and Harvey. 2s. 6d. 1808.

A pleaſing book for young people, and uſeful alſo, as rhyme is better calculated than proſe to retain facts and dates in the memory. It preſents an epitome of Engliſh hiſtory from the time of the Britons to the preſent period, and thus loyally concludes:

" And oh may heaven on George's honour'd head
The choiceſt bleſſings in abundance ſhed;
And when Britannia muſt her King reſign,
While round his brow the olive wreath ſhall twine,
After a lengthen'd life, O God of Love,
Give him a brighter diadem above."

At the end of the volume is an alphabetical liſt of nations and places mentioned in the hiſtory, which will alſo be found convenient for young ſtudents.

ART. 15. *An Invocation to Truth upon a deſireable Event ſuppoſed to be near at Hand. Second Edition. By John Duncan, D. D. Rector of South Warmborough, Hants.* 8vo. 1s. 6d. Cadell and Davies. 1806.

This was written by the author, who appears, if not an exalted poet, at leaſt to be a very amiable man, under the impreſſion that Peace was at hand. The metre is not exactly adapted to the ſerious ſubjects diſcuſſed, which are thoſe of religious, moral, and political truth. A ſhort ſpecimen will ſuffice.

" *Faſhion* checked her vagaries, her creſt ſhall unplume,
Licence writhe in the chains 'twas her vaunt to aſſume,

Fluſh of health to diſeaſe be by *Riot* inflam'd,
Witleſs *Mirth* of her laughter convulſive aſham'd.
" Thus, oh Truth, to our dear prime attractive reſtore
The pure graces aſſigned her our guide to adore;
Th' ALMIGHTY, whoſe juſtice and wiſdom above,
Shine to Man ſuper-eminent mercy and love."

ART. 16. *The Plea for a private Indulgence of Grief, a Poem, by J—n D—n, D. D. Addreſſed to the Hon. P—l—p B—v—ie, Auguſt* 1774. 8vo. 1s. 6d. Cadell and Davies. 1806.

This is by the ſame author as the above, and feelingly laments one of the greateſt calamities incident to ſocial and domeſtic life, the loſs of a beloved partner. The occaſion itſelf would diſarm criticiſm, but the compoſition is entitled to reſpect and praiſe.

ART. 17. *Palmyra, and other Poems, by T. L. Peacock.* 12mo. Richardſon. 7s. 1806.

This volume conſiſts of an ode on the ſubject of Palmyra, Viſions of Love, and various miſcellaneous Poems. The firſt ſtanza in the book will probably induce the lover of poetry to proceed through the whole.

" As the mountain torrent rages,
Loud, impetuous, ſwift, and ſtrong,
So the rapid ſtream of ages
Rolls with ceaſeleſs tide along.
Man's little day what clouds o'ercaſt.
How ſoon his longeſt date is paſt.
All-conquering DEATH in ſolemn ſtate unfurl'd,
Comes like the burning deſert blaſt,
And ſweeps him from the world.

The nobleſt works of human power
In vain reſiſt the fate-fraught hour;
The marble hall, the rock-built tow'r,
Alike ſubmit to deſtiny.

Olivion's awful ſtorms reſound,
The maſſy columns fall around,
The fabric totters to the ground,
And darkneſs veils its memory."

ART. 18. *Gr—ville Agoniſtes, a Dramatic Poem.* 8vo. 24 pp. 1s. 6d. Hatchard. 1807.

This is not a drama, nor a parody of the dramatic poem to which its name alludes, but a ſet of ſpeeches in couplet verſe.

It wears indeed ſomewhat of a dramatic form, yet its whole texture

texture conſiſts of one ſoliloquy, one chorus, and one dialogue. The following remonſtrance is not ill conceived.

" Then for what purpoſe, tell me if you can,
Made you a treaſurer of Sh——n?
Was it becauſe the country might expect
Him leſs than M——lle guilty of neglect?
His ruling paſſion is the mob's applauſe,
He ſerves no party, and aſſiſts no cauſe:
One foot in j—l, and t'other in a place,
Our clog he proves, as well as our diſgrace;
From bed he riſes with the ſetting ſun,
To make us buſineſs,—but to do us none.
Stafford he quits, then calls on us to ſtir,
And ſeat the fellow where?—for Weſtm—r!
Drawn in, we muſt ſupport him in his brawl,
And chuſe (hard choice to make!) or him, or P—ll." P. 17.

A good deal of acrimony appears in ſome other parts of the poem.

TRAVELS.

ART. 19. *Travels in the Year 1806 from Italy to England, through the Tyrol, Styria, Bohemia, Poland, &c. containing the Particulars of the Liberation of Mrs. Spencer Smith from the Hands of the French. Effected and written by the Marquis de Salvo.*

This is an intereſting account of the reſcue of an Engliſh lady and two children from the hands of the French, by a Sicilian nobleman on his travels through Italy, where he was detained on his way homeward, by the French having got poſſeſſion of Venice. Mrs. Spencer Smith, a Greek lady, was wife to the brother of our brave Sir Sidney, and on account of her health had been obliged to quit England, and to reſide at Venice, receiving at the ſame time from the French General Lauriſton aſſurances of protection, and a paſſport to enable her to depart whenever ſhe pleaſed. She was, however, ſuddenly ſummoned to appear before the police, and declared to be under arreſt as a French priſoner. Interceſſions were made in her favour to no purpoſe; ſhe was condemned to be taken under a ſtrong military eſcort to Valenciennes. The confidence which ſhe had placed in the enemy's promiſe of ſecurity was her only fault; no ſtain of culpability appeared even to the French, except her connection with a name ſynonymous to patriotic attachment. The ſituation of Mrs. Smith, harraſſed, ſickly, and forlorn, called aloud for the friendly intervention of ſome man of feeling and reſolution, and ſuch a one ſhe fortunately found in the Marquis de Salvo; who, deeply affected, determined to reſcue her by a ſecret flight

from the cruel fangs of her enemy; and having engaged her to exert the utmoſt degree of fortitude to co-operate in the bold attempt, ſhe conſented, though not without infinite reluctance at the idea of the danger he ran by expoſing himſelf to ſo perilous an enterprize on her account. Preliminaries being ſettled, he began by ſaving the children, who, with their preceptor, were ſafely conducted to Gratz. He then gained permiſſion as a friend to accompany Mrs. Smith, the parting between whom and her ſiſter, the Counteſs of Atems, and other friends, wholly uncertain of the fate that might await her, was affecting in the higheſt degree. After encountering delays, inſults, and diſappointments through every town they paſſed, they reached Breſcia, where her hero determined to put his plans of liberation into effect, it being the neareſt place to a neutral territory. He ran to examine the windows of the inn, in which a room was appointed for Mrs. Smith fifty feet from the ground; the gens d'armes taking the room adjoining to her's. He next got a paſſport ſigned for the Tyrol, and provided a light carriage and horſes, and a man's dreſs for the diſguiſe of Mrs. Smith. On producing theſe to her ſhe was at once forcibly ſtruck with the dangers that were to be encountered, but which the deſire of obtaining her liberty at length overcame. The next difficulty to encounter was how to get her out of the apartment thus carefully guarded. To leap from the window at ſo great a height was impoſſible; but as neceſſity prompts us to exertion, the Marquis was not long in ſecretly completing a ladder of ropes, which, being faſtened to the iron of her window, enabled her to reach the ground without receiving any material injury. With trepidation and delight they now began their flight. They reached Salô, and at length gained the Tyroleſe frontier. Encountering innumerable difficulties, they at length reached the banks of the Danube, and arrived at Lintz. It was to meet her mother, ſiſter, and rejoin her children, that Mrs. Smith had been induced to go through Germany, when ſhe was ordered to depart from the ſtates of a power whoſe neutrality precluded any further ſtay. The attainment of her deſires being thus denied, ſhe travelled without pleaſure, though her captivity was at an end, and received orders to repair to Prague, whence ſhe was to take the road to Saxony or Ruſſia. Here the Marquis left her to proceed to Gratz, where he had the ſatisfaction of finding her mother and ſiſter, and announcing to them her ſafety, the difficulties that had attended their eſcape, and witneſſing their joy at finding they had at length overcome ſo many obſtacles. He next proceeded with them to Prague, where they had all the ſupreme happineſs of again being reunited to Mrs. Smith. Nothing further ſeemed requiſite to render them happy, but the cautious government could not allow the mother and children to remain united before their arrival on the confines of Ruſſian Poland, when they again met at Riga, and after waiting there a ſhort time they procured a paſſage

a paſſage for England, arrived at Copenhagen, and on the 26th September ſafely landed on our happy ſhores.

AGRICULTURE.

ART. 20. *The Engliſh Practice of Agriculture, exemplified in the Management of a Farm in Ireland, belonging to the Earl of Conyngham, at Slane, in the County of Meath. With an Appendix; containing, firſt, A Comparative Eſtimate of the Iriſh and Engliſh Mode of Culture, as to Profit and Loſs; and ſecondly, A Regular Rotation of Crops, for a Period of Six Years. By Richard Parkinſon, Author of 'The Experienced Farmer,' and other Works of Agriculture.* 8vo. 338 pp. 9s. Longman. 1806.

Readers, who have much time on their hands, and who like an inſtructor the better, the more pages he can fill with a given quantity of matter, muſt be highly gratified by a peruſal of this volume. The author has been a farmer many years in England; two in America; and laſtly, two in Ireland, as partner with the Earl of Conyngham in 500 acres, paſture and tillage. His confeſſion, at p. 226, begins and proceeds ingenuouſly, but ends ſomewhat confidently:

"Though I have written much, and reflected deeply, on agriculture; I ſtill conſider myſelf as wandering in a labyrinth, as to improvements in it. The advantages I have enjoyed have certainly been uncommon;—yet I cannot ſay that, ſatisfactorily to my own mind, I have formed a complete and infallible ſyſtem. All the ſchemes I have ſtarted are good in themſelves, for the preſent; and as fully explained, as I am able to explain them: but I would not have the reader ſuppoſe, that I have for a moment indulged the conceit that I have arrived at perfection. I ſtill wiſh, *and ſhall always wiſh, to continue my enquiry.* [Oh, when will there be an end to our reading!] Though I am in the habit of reading works on agriculture for the improvement of my own practice, I never give the public my opinion on their merits, till I have tried them by the teſt of experiment; and I can ſay without vanity, that I do not know a ſingle obſervation of any agricultural author, that in practice *I have not improved upon.*" We ſtrongly recommend the author's example, in one point, to all agricultural writers: After quoting leſs than a page, he ſays, "This is the only quotation I have ever given in my publications." P. 234. What a maſs, what mountains of paper would have been ſaved, if this had been a general practice!—Page 240 tempts us to wiſh for an introduction to the company there ſpoken of; but to what part of England muſt we reſort for it? "At a market-town, an Engliſh ordinary is a valuable ſchool for a young farmer; for he will generally find ſome reſpectable gentle-

man-farmer at the head of the table, who aſks and anſwers queſtions on agricultural ſubjects; and being beſides a man of more refinement than the company in general, the youth, if attentive to his converſation, will have an opportunity of improving his manners, and of acquiring many other kinds of knowledge beſides that of agriculture."—Some good hints occur at p. 260, concerning *gentlemen-farmers*, and their diſappointment in expected *profits*; but we demur as to the expediency of founding a *farming-college*; even though Dr. E. Tatham, the projector, ſhould alſo be the rector of it. We fear that neither the tutor, nor the ſcholars, would uſually practice the good leſſon with which this work is concluded: "A farmer's life ought to be a life of induſtry: He ought to riſe early in the morning, and ſpend the whole of the day on his farm, as an example to the people that work upon it; for upon his conduct every thing depends; he is the power that ſets the whole work agoing; like the power of water, or fire, acting upon a machine."

The Appendix, which is the eſſential part of the book, contains "a Compariſon of the Iriſh mode of culture, with the Engliſh method purſued by the author at Slane; with a ſtatement of the expences and profits of each." The ſubſtance, and reſult, of the author's Engliſh practice on an Iriſh farm, appear at p. 336.

"As the reader will perceive, the principal object of the preceding tables is to ſhow the difference between the Iriſh farming, or what may be termed ſtraight-forward farming, and the Engliſh farming, or what may be termed projecting farming. The Iriſh farming is done without loſs; the other loſt in the firſt year 365*l.* 15*s.* 6*d.* a ſum that, when a perſon is employed as an agent, or has a concern with a gentleman who knows nothing of the buſineſs, is apparently alarming; as it may lead him to conclude, if ſuch a ſum be loſt in one year, what will be the caſe in the next or any ſucceeding year. But it ſhould be remembered, that though the money is not in the pocket of the projecting farmer, it is in the land, which is in a regularly improving ſtate, while the other is continally deteriorating. The plan in the one caſe is, by well dunging and clean fallowing, to improve an eſtate; and the effect in the other, by a neglect of theſe things, to deſtroy it. When I entered for inſtance on lord Conyngham's eſtate, the greater part of the land was in ſo foul and rude a ſtate as to be unuſeable by the Iriſh farmer, for his implements were not able to till it. Whereas by two years attentive management it was brought into ſo good a train, that when I left it, the farmer who ſucceeded me would have nothing to do but to ſow and reap. Mine was the drudgery and expence, his the pleaſure and profit."

But why did not Mr. P. ſtay longer; that *he* might ſow and reap?—At p. 144, for *guineas*, we muſt doubtleſs read *ſhillings*: —"pigs, of ſeven or eight weeks old, at from twelve to fifteen

guineas

guineas each," would be *precious* morſels indeed! Theſe things are now ſelling off, (Dec. 1807), on account of the high price of their food, at 3s. each, in the *fens of Lincolnſhire*, (a diſtrict well known to Mr. P.), to the great *preſent* ſatisfaction of the lovers of *good living*; which is ſaid to have been very generally extended, of late years, throughout that neighbourhood; and (with the aid of *ſkin-touching* flannel waiſtcoats, and *draining* acts of parliament), nearly to have baniſhed from it the *ague*, with all its ſhivering and palefacedneſs.

If the author's account of the Iriſh *peaſantry* be correct, we ſhould prefer a middling farm in England to the very beſt in Ireland: "From what I have ſeen of the lower order of people in Ireland, they are a ſet of miſcreants; cunning, and watchful to take all advantages of the maſter." P. 89. "Thieving is ſo common, as not to appear a vice." P. 96. "There is nothing on the farm, of any kind, that they are not apt to ſteal, if opportunity offered." P. 146. "I have been told by different gentlemen of the country, that the common people preſer telling a lie to ſpeaking the truth, even when the truth would anſwer to them a much better purpoſe." P. 179. "A man who has never ſeen this country would ſcarcely believe that there exiſted ſo corrupt a ſet of people on the earth." P. 182.

POLITICS.

ART. 21. *A Letter to William Wilberforce, Eſq. M. P. on the propoſed Abolition of the Slave Trade, at preſent under the Conſideration of Parliament. By William Smith, Eſq. late Repreſentative for the Coty of Norwich.* 12mo. 48 pp. 1s. Longman and Co. 1807.

To contribute as much as poſſible by his writings to the abolition of the Slave Trade, ſince he could no longer aſſiſt by a parliamentary vote, appears to have been the laudable object of this author. Happily his wiſh, and that of almoſt every friend to humanity, have ſince been accompliſhed. It would be ſuperfluous, therefore, to detail his arguments, more eſpecially as from the frequent diſcuſſion of this ſubject they cannot be expected to contain much novelty of matter. They are, however, pointed in the manner and language; and thoſe who may not chooſe, or may not have leiſure, to go through the more elaborate work of Mr. Wilberforce, will find ſome of his reaſonings neatly epitomized in this. Among thoſe remarks which ſtrike us as the moſt novel is that, by which the author accounts for the Slave Trade having been ſo long permitted to continue, from the circumſtance of the attention of the public having been drawn in a great meaſure from its origin in Africa to its effects in the Weſt-Indies. His obſervations alſo reſpecting the proof that ſhould

be required, to entitle thoſe who may have ſuſtained loſs by the abolition of the Slave Trade to compenſation appear juſt and ſenſible. Upon the whole, this letter does credit to the author's talents, and ſtill more to his motives. The copy of a Letter from North America is ſubjoined. It points out ſome ſhocking inſtances of the effects of the Slave Trade in that country.

ART. 22. *A Letter addreſſed to Mercator, in Reply to his Letters on the Abolition of the Slave Trade. By a Planter.* 8vo. 21 pp. 1s. Ridgway. 1807.

This Reply to the Letters ſigned Mercator turns many of that author's admiſſions and arguments againſt himſelf, and ſhews the inconſiſtency of one part of his work with the other. This author alſo combats many of the reaſonings of Mercator with ſucceſs. But the great queſtion being now decided by the legiſlature, and the trade aboliſhed, it is unneceſſary to go into any detailed account of this tract, which deſerves praiſe for its benevolent object, and, though a haſty ſketch, is by no means deficient in ability and ingenuity.

ART. 23. *Suggeſtions, ariſing from the Abolition of the African Slave Trade, for ſupplying the Demands of the Weſt-India Colonies, with Agricultural Labourers. By Robert Townſend Farquhar, Eſq.* 8vo. 66 pp. Cadell. 1807.

The object of this writer is to obviate the ſuppoſed difficulty that may ariſe from the abolition of the Slave Trade, in preſerving a ſufficient Negro population in the Weſt-India iſlands, without importation. To remedy this inconvenience he propoſes the engaging of labourers from China, and points out the means by which they may be procured, and the terms on which they might be employed. But ſurely it ſhould be firſt aſcertained, whether or not any difficulty in preſerving the population of Negroes, and conſequently whether a neceſſity for ſuch a meaſure, exiſts. It is, we think, ſhown by Mr. Wilberforce and other writers, that on moſt of the Weſt-India eſtates already under cultivation, the population of Negroes may be kept up by humane and judicious regulations; and there ſeems no probability of ſuch an increaſed demand for Weſt-India produce as ſhould encourage the cultivation of waſte lands. We may therefore ſafely wait till the experiment of kind treatment, of the increaſe of food, of a reduction in the quantity of work, of encouragement to marriage, and of an attention to the moral and religious improvement of the Negroes, has been more generally made in thoſe colonies; and ſuch a ſyſtem will now be rendered as obviouſly the intereſt of the planters as it is their duty.

ART.

ART. 24. *The late Negotiation. Substance of the Speech of the Right Hon. George Canning, on Monday, Jan. 5, 1807, in the Debate on the Conduct of the late Negotiation with France.* 8vo. 88 pp. 2s. 6d. J. J. Stockdale. 1807.

The occasion which prompted this acute and able speech cannot, we think, have escaped the recollection of our readers. An address had been moved by Lord Howick, lamenting the failure of the negotiation for peace carried on by the late Administration, and ascribing that failure to "the injustice and ambition of the French Government." To the surprise, we believe, of most persons, a Member, nearly connected with the noble Lord, and strongly attached to his party, had, after a speech, in which he contended that reasonable terms of pacification might have been obtained, moved an amendment, which, while it omitted the terms of censure on the enemy, earnestly requested his Majesty to "afford every facility to any just arrangements by which the blessings of peace might be restored." This amendment having been negatived without a division, the speech before us was delivered on the main question, of which the Right Honourable Speaker takes a very different, and, we think, a juster view than either the noble Lord who moved, or his relation who opposed it. He agrees with the noble Lord in attributing the rupture of the negotiation to the enemy; but he disapproves, in many respects, the conduct of that negociation, and urges several considerations tending to show, that throughout the whole course of it, our Ministers were the dupes of Talleyrand and Bonaparte. He particularly questions the assertion, so strongly insisted upon by the late Ministers, that the offer of the French government to treat was accompanied by a proposal of the basis of *uti possidetis*, insisting that the expression of Talleyrand, "*Vous l'avez, nous ne la demandons pas*, cannot be construed into the admission of such a basis; and that, even if he had used the words "*nous ne* VOUS *demandons rien* (as the late Ministers supposed) even such expressions would not be sufficient to establish that basis; the admission of which (to bind the party) should be in those express and technical terms that belong to it. The Right Honourable Gentleman argues at large, and with much acuteness, upon this ground; but, after all, contends, and we think, proves, that the basis of *uti possidetis* was by no means of the great importance presumed, and that, if it were, Ministers did not take the most judicious course to procure the admission of it. Several other particulars in the conduct of the negotiation with France are discussed and condemned, more especially the blindness in suffering the French government to protract the negotiation till they could fall upon Prussia with all their forces, having previously compelled that Power to adopt measures which excited a war with Britain.

These

These are the principal topics of a speech, to which our limits will not permit us to do more ample justice. Considering the abilities of the speaker (under whose sanction it is apparently published) we need scarcely add, that it is well arranged and digested, that the arguments which it contains are ingenious and powerful; and that the language in which they are expressed combines elegance with force.

DIVINITY.

ART. 25. *Scriptural Views of Strife and Contention, exhibited in an Essay upon Proverbs, Chap.* xvii. *Verse* 14. *by the Author of the Dissenters Appeal, against the Attacks of the Rev. Rowland Hill.* 12mo. 28 pp. 6d. Conder, &c. 1806.

Whether this work should have been entitled, "An Essay," or a Sermon, is not very material. It certainly deserves the attention of the person named in the title-page, and of Christians in general; though some points in it might be stated more correctly.

ART. 26. *The Voice of Truth; or Proofs of the divine Origin of Scripture.* 12mo. 1s. 6d. Hatchard. 1807.

In very elegant and energetic language this writer, whoever he may be, has pleaded the cause of religion, and exhibited unanswerable proofs of the divine origin of Scripture. The works of preceding authors referred to are those of Paley, Bryant, and Maurice. It is in all respects a proper book to put into the hands of young persons, and for such a purpose we very strongly recommend it.

ART. 27. *The Duties of Religion and Morality as inculcated in the Holy Scriptures, with preliminary and occasional Observations. By Henry Tuke.* 12mo. 1s. 6d. Darton and Harvey. 1808.

The preliminary observations in this excellent little book are on the importance of religion and morality; on religion as the basis of morality, on the love of God, the holy scriptures, and the divine attributes. The author then proceeds to the discussion of religious duties, and moral duties general and particular. The general duties are those of justice, charity, temperance, industry, &c. The particular duties, those of husbands and wives, parents and children, masters and servants, &c. &c.

This also is an unexceptionable book for young persons, and indeed for adults, and is highly creditable to the duly tempered zeal of the amiable author.

MISCELLANIES.

ART. 28. *The Eye of Reason, which is intended to diffuse Liberty throughout all Classes, instil Morality, and expand the Mind! Being a Paper of Essays, on the most Popular Political Subjects that have occurred between January 3d and May 30th*, 1807. 12mo. 380 pp. 6s. Hughes. 1807.

The *Parturiunt Montes*, &c. has seldom been more strikingly exemplified than by this publication; which, though it seems to be the production of a well-meaning writer (or writers) is one of those which scarcely any mortal but an unfortunate Reviewer will read. To be useful, a political work must be, in some degree, attractive; which common-place praises of liberty, and common-place declamations against slavery and corruption, never can be in this country, where we have long been stunned by such cries, as often, to say the least, proceeding from senseless enthusiasm, or designing hypocrisy, as from rational and sincere patriotism.

The writer of these Essays appears to be, on most topics, of the *Burdettite* school of politicians: for a reform of Parliament upon their principle, of universal suffrage, and the exclusion from Parliament of all persons holding public offices, is frequently and vehemently urged. We will not argue with such politicians. In estimating the characters and merits of the two contending political parties, this writer holds the balance without much partiality: for, though he inclines, upon the whole, to prefer the late to the present administration, yet the conduct of the former respecting the well-known Catholic Bill is strongly, and (in our opinion) justly censured. The author reprobates not only the measure itself, but the subsequent attempts to procure a parliamentary censure on the conduct of his Majesty; who, he truly argues, by requiring a promise not to press an obnoxious measure upon him again, did not exact any pledge inconsistent with the oath of a privy counsellor. The papers, in which the enormities of the slave trade are shown, are, upon the whole, the best part of the work, and contain some interesting and affecting anecdotes. In politics the author has much to learn: he is so ignorant as to confound *Jacobins*, with *Jacobites*, than whom no two species of beings can be more opposite. Other inaccuracies occur, particularly that of representing Mr. Canning as having filled the station which he now holds during Mr. Pitt's administration; whereas that gentleman was never till the present æra a Principal Secretary of State, or even a Cabinet Minister.

ART. 29. *Pros and Cons for Cupid and Hymen: in a Series of Metrical Satiric Dialogues, exhibiting the Horrors and Delights of being over Heads and Ears in Love; with the Supreme Felicity and Wretchedneſs of Matrimony. To which are added ſeveral other Pieces. By Jenkin Jones, Author of "Hobby Horſes," and "The Philanthropiſt;" and Editor of "Love and Satire."* 12mo. 3s. 6d. Allen. 1807.

Among the enjoyments of life there are few more truly gratifying than that of meeting with an old acquaintance from whoſe ſociety we had derived advantage or pleaſure. A ſimilar ſenſation animates us as reviewers when any new work of an author by whoſe former writings we have been amuſed, is preſented to us. The faculty of amuſement, at leaſt, is poſſeſſed, in no inconſiderable degree, by this writer; as his poem called "Hobby Horſes *," and ſtill more the poems in the collection entitled "*Love and Satire* †" (of which we now conſider him as the author as well as editor) afford ſufficient proof. A vein of humour ſimilar to that which appears in the latter of thoſe publications, is diſcernible in the preface, and in many of the poems now before us. The chief faults which we have to notice, are, a want of judgment and compreſſion. When this author has once ſtarted a fanciful ſubject or idea, he is not ſatisfied till he has hunted it down. This is particularly diſcernible in his Pros and Cons; which ſeem to be written to ridicule the oppoſite abſurdities of raſhneſs and irreſolution, in the important concern of marriage. The preface itſelf (beſides being too quaint and too minutely ſatirical) almoſt exhauſts a ſubject, upon which eight dialogues in verſe are afterwards employed. Our limits will ſcarcely admit of our giving more than the titles of thoſe dialogues; which are, I. "*O'er Head and Ears in Love*"—II. "*Welcome Flirtation*"—III. "*The Cure*"—IV. "*Love's Exile*"—V. "*Why don't you marry?*"—VI. "*Why did I marry?*"—VII. "*Deuce take my Spouſe!*"—VIII. "*God bleſs my Wife!*" Theſe dialogues, though by no means wanting in poetical ſpirit and harmony, become tedious, owing to the fault which we have pointed out, a rage of the author for dilating his ſubject and refining upon it. A ninth dialogue (on a ſomewhat different ſubject, the ſenſations of a girl on leaving ſchool) has, in our judgment, the moſt merit. We will give an extract from it as a favourable ſpecimen of the author's manner.

> "O! ever ſhield me from the noiſy crowd,
> Where Riot raves, and Folly laughs aloud;
> Where whirled in Diſſipation's giddy round,
> All the baſe partiſans of Vice are found;

* See Britiſh Critic, vol. xi. p. 434.

† See Britiſh Critic, vol. xxvii. p. 189.

Where the worſt crimes triumphantly preſide,
Luſt, Falſhood, Avarice, Treachery, Fraud, and Pride;
Where ſtern Ambition frowns, where Envy leers,
Where Scandal whiſpers, and Detraction ſneers.
Long may I live remote from ſcenes like theſe
In humble, quiet, and domeſtic eaſe;
Bleſt with the friendſhip of a choſen few,
Generous my Julia, and ſincere as you;
In cloſe inſtructive converſe I may find
Engagements worthy of a feeling mind;
By whoſe examples I my ſoul may raiſe
To deeds that candour ne'er ſhall bluſh to praiſe;
That lead to triumphs won in Virtue's cauſe,
And all that conſcience crowns with ſelf applauſe." P. 189.

The remaining poems are on various ſubjects, and have various degrees of merit. Upon the whole, the author ſhows himſelf to be a man of talents, but cannot as yet rank with finiſhed and claſſical poets.

ART. 30. *An hiſtorical Account of Corſham Houſe in Wiltſhire, the Seat of Paul Cobb Methuen, Eſq. with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the Britiſh Inſtitution, and embracing a conciſe hiſtorical Eſſay on the fine Arts, with a brief Account of the different Schools, and a Review of the progreſſive State of the Arts in England; alſo biographical Sketches of the Artiſts whoſe Works conſtitute the Collection. By John Britton. Embelliſhed with a View and Plan of the Houſe.* 8vo. 5s. Miller. 1807.

It is not often that a ſmall book correſponds with an extended title page, to which, on this particular account, we are generally averſe. But this is a very neat, cheap, and, as far as it goes, ſatisfactory publication. To the viſitors of Corſham Houſe it muſt be a moſt uſeful and agreeable guide; and the ſhort ſketch of the progreſs of the fine arts comprehends as much as could poſſibly be expected in ſo confined a compaſs. The plan of Corſham Houſe, which is introduced as a frontiſpiece, is executed with particular neatneſs and effect.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons preached to his Congregation, at Biſhop Wearmouth. By the Rev. William Paley, D. D.

Diſſertations on the Principal Prophecies: repreſenting the Divine and the Human Character of our Lord Jeſus Chriſt. By William Hales, D. D. Rector of Killeſandra, formerly Profeſſor of Oriental Languages in the Univerſity of Dublin. 8s.

Report of a Deputation from the Hibernian Society, reſpecting the Religious State of Ireland. To which is annexed a Plan of the Society, with a Liſt of Officers. 1s.

The Doctrine of the Greek Article, applied to the Criticiſm, and the Illuſtration of the New Teſtament. By T. F. Middleton, A. M. Rector of Tanſor, in Northamptonſhire, and of Bytham, in Lincolnſhire. 14s.

An Inquiry into certain vulgar Opinions, concerning the Catholic Inhabitants and Antiquities of Ireland, in a Series of Letters from thence, addreſſed to a Proteſtant Gentleman in England. By the Rev. J. Milner, D. D. F. S. A. 5s.

A Letter to the Rev. John Owen, in Reply to the Brief Strictures on the Preface to Obſervations on the Preſent State of the Eaſt India Company. To which is added a Poſtſcript, containing Remarks on a Note in the Chriſtian Obſerver for December laſt. By Major Scott Waring. 3s. 6d.

A Sermon, preached at the Pariſh Church of Thorp, in the County of Surrey, on the 25th of October, 1807, being the Anniverſary of his Majeſty's Acceſſion to the Throne. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 1s. 6d.

The Manual of Prophecy. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 3s. 6d.

Short Remarks on the Alarming Increaſe of the Diſſenters. By W. C. F. Eſq. 1s.

The Hopes of the Righteous in Death: illuſtrated in a Funeral Sermon, preached in the Pariſh Church of Horningſham. By the Rev. Francis Skurray, A. M. Fellow of Lincoln College, Oxford. 1s. 6d.

A few Curſory Remarks on Mr. Twining's Letter to the Chairman of the Eaſt India Company. By a Member of the Britiſh and Foreign Bible Society. 6d.

A Letter

A Letter to the Preſident of the Board of Controul, on the Propagation of Chriſtianity in India: to which are added, Hints to thoſe concerned in ſending Miſſionaries thither. 1s.

LAW.

The Proceedings under a Writ of Inquiry, before the Sheriff of Middleſex, and a Special Jury, in an Action between the Right Hon. the Earl of Elgin, and Robert Ferguſon, Eſq. for Criminal Converſation with the Plaintiff's Wife, when a Verdict was given in Favour of the Plaintiff for 10,000l. Taken in Short Hand by Mr. Gurney.

The Trial of Dr. Campbell, at the Inſtance of the College of Phyſicians, with Remarks by a Friend to Truth and Juſtice. 1s.

The King verſus Graham. Mr. F. Plowden's Refutation of the Charge of having improvidently and maliciouſly adviſed the Proſecution. 3s. 6d.

ARCHITECTURE.

Deſigns for Villas, and other Rural Buildings. With an Introductory Eſſay, containing Remarks on the prevailing Defects of Modern Architecture, and an Inveſtigation of the Styles beſt adapted for the Dwellings of the preſent Times. By E. Aiken, Architect. 4to. 1l. 11s. 6d.

BIOGRAPHY.

Memoirs of Sir Thomas More, with a New Tranſlation of his Utopia, his Hiſtory of King Richard III. and his Latin Poems. By Arthur Cayley, the Younger, Eſq. 2 vols. 4to. 2l. 2s.

MEDICAL.

Obſervations on the Humulus Lupulus of Linnæus, or Hop, with an Account of its Uſe in Gout and other Diſeaſes, with Caſes and Communications from Phyſicians. To which is added the Method of obtaining the Extract and Tincture; and other Particulars. By A. Freake, Apothecary, Tottenham-court-road. 2s. 6d.

Remarks on the Reform of the Pharmaceutical Nomenclature, and particularly on that adopted by the Edinburgh College, read before the Liverpool Medical Society. By John Boſtock, M. D. 2s.

A Letter, containing ſome Obſervations on Fractures of the Lower Limbs; to which is added, an Account of a Contrivance to adminiſter Cleanlineſs and Comfort to the Bed-Ridden, or Perſons confined to Bed, by Age, Accident, Sickneſs, or any other Infirmity; with Explanatory Plates. By Sir James Earle, F. R. S. Surgeon Extraordinary to his Majeſty, and Senior Surgeon to St. Bartholomew's Hoſpital. 3s.

A Letter

A Letter to his Royal Highneſs the Duke of York, Preſident, the Vice Preſidents, Treaſurer and Governors of the Small Pox Hoſpital, on the preſent State of that Charity. Gratis.

An Attempt at a Syſtematic Reform of the Modern Practice of Adheſion, eſpecially in relation to the Uſe and Abuſe of the Thread Suture; with a View of its Merits comparatively with thoſe of the Adheſive Strap, in the Surgery of Wounds: being the Subſtance of a Courſe of Lectures, intended to have been delivered to Students in Surgery. By Samuel Young, of the London College of Surgeons. 14s.

CLASSICAL EDUCATION—AND LITERATURE.

Scanning Exerciſes for Young Proſodians, containing the Firſt two Epiſtles from the Electa ex Ovidio, minutely ſcanned, proved by the Rules of the Eton Grammar, and interſperſed with occaſional Remarks; the whole calculated to ſave Time and Labour, to both Teacher and Pupil. By J. Carey, L. L. D. 4s.

An Inaugural Lecture on the Utility of Anglo-Saxon Literature; to which is added the Geography of Europe, by King Alfred, including the Diſcovery of the North Cape, with an Account of two Voyages in the Baltic, during his Reign: now firſt correctly printed in Saxon and Engliſh, and illuſtrated with Notes. By the Rev. J. Ingram, M. A. Fellow and Tutor of Trinity College, Oxford, and Anglo-Saxon Profeſſor. 8s. 6d.

An Addreſs to the Legiſlature of the Britiſh Empire, upon the moſt Important, although the moſt neglected Branch of Scholaſtic Education. 1s. 6d.

A Second Letter to Samuel Whitbread, Eſq. M. P. containing Obſervations on his Bill for Parochial Schools, and Supplementary Obſervations on the Religious Syſtems maintained by the Monthly and Critical Reviewers. By John Bowles, Eſq. 3s. 6d.

Lord Bacon's Diſtribution of Knowledge into particular Sciences, reduced to a Map; or, An Abſtract of the Treatiſe De Augment. Scientiarum. Engraved on a large Folio Sheet. 7s.

Collectanea Oratoria; or, the Academic Orator. Conſiſting of a Diverſity of Oratorical Selections, appertaining to every Claſs of Public Orations, appoſitely arranged, and calculated for the Uſe of Schools and Academies. To which is prefixed, a Diſſertation on Oratorical Pronunciation, or Action, moſtly abſtracted from Profeſſor Ward's Syſtem of Oratory. By J. H. Rice. 5s.

NATURAL HISTORY—GARDENING.

Zoography, or the Beauties of Nature diſplayed; in ſelect Deſcriptions from the Animal and Vegetable, with Additions from the Mineral Kingdom, ſyſtematically arranged. Illuſtrated with

with Sixty Plates, designed and engraved by William Daniel. By W. Wood, F. L. S. Imperial Octavo. 3 vols. 6l. 6s. Demy, 3l. 13s. 6d.

The Gardener's and Botanist's Dictionary; containing the best and newest Methods of cultivating and improving the Kitchen, Fruit, Flower Garden, and Nursery; of performing the practical Parts of Agriculture: of managing Vineyards, and of propagating all Sorts of Timber Trees. By the late Phillip Miller, F. R. S. with Additions and Improvements, by Thomas Martyn, B. D. F. R. S. Regius Professor of Botany in the University of Cambridge. Folio. 4 vols. 14l. 14s.

An Introduction to Physiological and Systematical Botany. By James Edward Smith, M. D. F. R. S. President of the Linnæan Society. 8vo. 14s.

TOPOGRAPHY.

A Topographical Dictionary of England: exhibiting the various Subdivisions of each Country into Hundreds, Lathes, Wapentakes, &c. The Resident Population of each Parish and Township, according to the Returns made to Parliament, in 1801; and the Amount of the Parochial Assessments, according to the Returns made to Parliament in 1803. The Valuations in the King's Books; the Patrons of the Ecclesiastical Benefices; and the Tutelary Saint of each Church. The Distance and Bearing of every Parish, or Hamlet, from the nearest Post-Office Town, Markets.—Fairs.—Corporations.—Free Schools.—The Situation and Description of Monasteries, and other Religious Houses. Members of Parliament.—Assizes and Petty Sessions.—Collected from the most authentic Documents, and arranged in Alphabetical Order, &c. By Nicholas Carlisle, Fellow and Secretary of the Society of Antiquaries of London. 4to. 2 vols. 5l. 5s.

POETRY.

The Satires of Juvenal. Translated and illustrated by Francis Hodgson, A. M. Fellow of King's College, Cambridge. 4to. 2l.

The Poetical Works of John Milton, from the Text of the Rev. Henry John Todd, M. A. with a Critical Essay By J. Aikin, M. D. 12mo. 4 vols. 1l. 1s.

Edwy and Elgiva, and Sir Everard. By the Rev. Robert Bland. 8vo. 7s.

The Royal Legend: In which are detailed the Character of Bardolph, Lupo, Waldon, and other dangerous Companions for a Prince. 12mo. 5s.

DRAMA.

Three Comedies. Translated from the Spanish, 7s. 6d.

Illustrations of Shakspeare, and of Ancient Manners, with Dissertations on the Clowns of Shakspeare, on the Collection of Popular Tales, entitled Gesta Romanorum, and on the English Morris Dance. By Francis Douce. 2 vols. 1l. 11s. 6d.

Critical Essays on the Principal Performers of the London Theatres, including General Remarks on the Practice and Genius of the Stage. By the Author of the late Theatrical Criticisms in "The News," now in those of the "Examiner." 8s.

NOVELS.

Tales of Former Times, altered from Old English Metrical Romances. By A. St. John. 12mo. 2 vols. 9s.

The Mysterious Gentleman Farmer. By J. Corry. 2 vols.

Banks of the Wye. By the Author of a Winter in Bath. 4 vols.

Exiles of Erin. By Miss Gunning. 3 vols.

The Red Tyger. 2 vols.

POLITICS.

A Chronological Register of Both Houses of the British Parliament, from the Union in 1708 to the third Parliament of the United Kingdoms of Great Britain and Ireland in 1807. By Robert Beatson, L. L. D. 8vo. 3 vols. 1l. 11s. 6d.

The Present State of the British Constitution illustrated. By Britannicus. 4s.

The State of Britain at Home and Abroad, in the eventful Year 1808. 2s.

A Sketch of the Politics of the Edinburgh Reviewers, as exhibited in their three first Numbers for the Year 1807. 2s.

Annals of Great Britain, from the Accession of George III. to the Peace of Amiens. 8vo. 3 vols. 1l. 7s.

A Letter to a Member of the present Parliament, on the Articles of Charge against the Marquis Wellesley, which have been laid before the House of Commons. By Laurence Dundas Campbell.

An Historical Fragment for the Year Two Thousand One Hundred. 1s.

Observations on the American Treaty. In Eleven Letters. First published in the Sun, under the Signature of Decius. 2s. 6d.

An Answer to the Arguments by which Mr. Spence, Mr. Cobbett, and others, have attempted to prove that Commerce is not a Source of National Wealth. By James Mill, Esq. 4s.

Political

Political Thoughts, in Profe and Verfe; or, A Fig for Invafion. By a Patriotic Engliſhman. 1s.

A Brief Statement of the Syſtem of Tythes in Ireland, with a Plan for its Improvement. By James Maſon, Eſq. 8vo. 1s. 6d.

A Letter to John Scott Waring, Eſq. in Refutation of his Obſervations on the preſent State of the Eaſt India Company, &c. 1s. 6d.

A Short Addreſs to the Moſt Rev. and Hon. William, Lord Primate of Ireland, recommendatory of ſome Commutation or Modification of the Tythes of that Country; with a few Remarks on the preſent State of the Iriſh Church. By the Rev. H. B. Dudley, Chancellor and Prebendary of Ferns, &c. 1s. 6d.

Conſiderations on the Cauſes, Objects, and Conſequences of the preſent War, and on the Expediency or the Danger of Peace with France. By William Roſcoe, Eſq.

A Collection of the State Papers which have appeared relative to the Daniſh and Ruſſian Wars, with Prefatory Remarks. 2s. 6d.

The Official Papers of the late Negociation, in French and Engliſh. 6s.

Military and Political Conſiderations, relative to Great Britain and her Oriental Colonies. By Major General Sir G. Brathwaite Boughton, Eſq. 10s. 6d.

A Diſcourſe upon the true Character of our late Proceedings in the Baltic, compriſing a few Curſory Remarks upon his Majeſty's Declarations of the 25th of September and 18th of December, 1807. 5s.

MISCELLANIES.

The Caſe of Mr. Pocock, of the Duke of Cumberland's Sharp-Shooters, whoſe Election for a Captainty was ſet aſide by the Committee. 1s.

Practical and Philoſophical Principles of making Malt; in which the Efficacy of the Sprinkling Syſtem is contraſted with the Herefordſhire Method; alſo an Addreſs to the Honourable Commmiſſioners of Exciſe, in Anſwer to Mr. Carr's Report; together with a Recapitulation on the Principles which are elucidated both in the Treatiſe and the Addreſs. By John Reynoldſon. 8vo. 10s. 6d.

The Poll taken at the Election of Two Kights for the County of Dorſet, in May, 1807. By George Frampton. 8vo. 7s.

The Farmer's Account Book for 1808. 1l. 1s.

A Meteorological Journal for the Year 1807, kept in Paternoſter-row, London. By William Bent. 8vo. 1s. 6d.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

In juſtice to the Compiler of a *Select Collection of Epitaphs*, we have turned to his Index, where indeed we find the information which ought to have been in the text; but with reſpect to *Burns's* Epitaph, (in p. 105) it belongs ſo peculiarly to his own character, that without reference to that, it loſes half its beauty. With reſpect to the heavier charges, we are glad to find them denied, and to acquieſce in the denial; but certainly a very trifling degree of care would have made the Collection more truly ſelect, and in all reſpects better.

LITERARY INTELLIGENCE.

Mr. Blair is printing *A Letter to Dr. Jenner*, in Reply to *Mr. Birch*, reſpecting the ſuppoſed Failures of Vaccination at Ringwood, in Hampſhire.

Mrs. Hall has nearly ready for publication, *A Manual of Botany and Vegetable Phyſiology*, intended for the Inſtruction of the Female Sex.

We hear, with great pleaſure, of the plan of reprinting an exact and literal copy of the firſt folio of Shakſpeare's Plays, now uſually ſold at ſo enormous a price. If executed with the fidelity, which there is reaſon to expect, it will be a very valuable acquiſition.

The *Epiſtolary Correſpondence* between the late *Mrs. Carter* and *Miſs Talbot*, and a *Series of Letters* from *Mrs. Carter* to *Mrs. Veſey*, are printing in two quarto volumes, and will appear in the Spring.

The Paſtoral Cave; a Didactic Poem, in Three Parts, by the Rev. *J. Grant*, M.A. is now in the preſs.

A Third Edition of the *Complete Grazier* is nearly ready for publication.

*** The Index to Vol. xxx. will be given in our next.